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Tribute to Miss Susie A. Young.

Died in India on January 15.

WRITTEN BY MRS. W. L. ANDERSON AND MISS FANNIE C. MARTIN, CO-LABORERS WITH MISS YOUNG.

"FRIEND lend me three loaves, for a friend of mine is come and I have nothing to set before him. He will arise and give him as many as he needeth."

That a notable friend of the Punjab, yea of India, has been removed in the passing of our dear Miss Young, not only our mission but many missions, not only the missionaries but the Indians, both Christians and non-Christians realize. But not only was she a friend of India longing to see her people brought to the feet of the Saviour (as indeed we all do) but notably she was one who had boldness of confidence in her able Friend. Her attitude is perfectly represented by this beautiful story of the Lord Jesus. She was the living link between many needy ones and the infinite supply. They, recognizing her as a friend, were constantly coming to her. Daily she, confessing, "I have nothing." was obtaining for them from her Friend "As many as they needed."

Susie A. Young, of Amity congregation, Iowa, came to India in 1891. One possessed of a fine mind and rare abilities, coupled with as rare consecration from the first, she showed great discernment and adaptability. The conditions in the Occident and the Orient are so different, the habits of life and thought so converse, that it requires years for most of us to begin to be helpful. But her first summer in the work I, as her companion worker, learned a lesson of adaptability to the needs of the land which I never forgot and even yet often serves as an example to stir me up to good works. She said one day, sitting down with Bible and Catechism, among some casual visitors we had: "Since we don't see these women often let's make every time count." Another notable characteristic in her was her devotion to the individual. It was formerly the custom to deal with the Christian women of the villages in a general way, hearing them recite en masse, whatever they had learned during the year. She very soon began to individualize and to keep the record of the "narrative and state of religion" for each woman and girl separately, that she might compare them in the annual or semi-annual rounds. This plan in a Christian community of 3000, scattered over more than 100 villages, was no small undertaking. The necessity of dealing with the individual was one which impressed her more and more. Concerning the bringing about of the revival which we all long to see, she has often reiterated;

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"In our desire for large movements we must not forget the individuals of which the mass is made up." And this principle she followed whether with these village Christian women to whom she became a veritable pastor, or the little orphans under her care whom she faithfully led one by one to Christ, or the Christian servant who, good servants though they were, always received from her more service than they rendered.

In all the present day movements in which God has given our mission the honor and responsibility of being the first led out—self support in the churches, self support in the Christian schools—the laboring for the revival, the organizing of Prayer Circles, etc., no one has been more forward or persevering than she. Full of faith, it has ever been enough for her that she saw a thing to be right and necessary to be done. That it was accounted by all impossible, never affected her. She instituted her part of it, and expected God, with whom nothing is impossible, to do the rest, thus she had a brave part in the pioneer work.

Her life was not without its battles, —far from it! But they were Waterloos and Gettysburgs. They were victories through the blood. "Always being led about in triumph, but yet *led*. She was the Lord's captive and has had much to give up. In her second year in the country she was broken down by a nervous affection, and in all the years since, few days were free from a painful nervous headache. Such a thing many of us mentally offer as quite sufficient excuse for all sorts of impatience and temper, indolence and what not. But no word of complaint ever escaped her, and she never spared herself, and in the line of her indomitable energy came another great victory. Victory to Christ! Unremitting and pains-taking to a degree in her own work, she was inclined to measure the labor of the proverbially slow, easy-going Indian evangelist by the same standard, to hold before him her own high ideal of faithfulness with an exaction which offended his idea of charity. God's spirit showed her that this, while it came from zeal for Him and His kingdom, was not being helpful to the workers and was making her own spirit critical. I remember when God's finger lay upon this fault, pointing it out, she said to me: "I really dread to grow old. I'll be hard and inconsiderate and exacting with everybody and everything." But she heard God speak to her His "I am able," and those who knew her best, marveled to see the fuller indwelling of Him who is not loving, but LOVE, work powerfully in her character; that love which "hopeth all things, endureth all things" and never faileth, so much so that when the news of her death was received there were no more sincere and inconsolable mourners than these same workers. Her weak point had become her strongest. The beauty of her character was that she had overcome, and many of the rewards promised the "overcomers" were hers even here, and as I said at the first, it was her relation as link between her able Friend and her needy friends that is the explanation of her life. Such faith, such love, such Christ-likeness as hers is only obtained through being much in the closet with the door shut.

As we look back over the years that we have known Miss Young in the mission field, we recall many beautiful traits of character that deserve special mention. As a sister missionary we recall the many fitly chosen messages she has brought to us. No time or place seemed to find her unprepared. She knew her fellow-missionaries not only because of personal contact with them, but she talked much with her Lord concerning them. We believe there was nothing in her life so prominent as her prayer life. As one who did not know her so intimately said, "Why was it we so seldom, if ever, questioned a plan or suggestion that came from Miss Young?" Those of us who were privileged to know her, knew where she found this supply

of wisdom. While as a mission we have lost one upon whom we leaned heavily, we feel keenly the loss of a true friend and one who was eminently fitted for the great work here in this dark land, we bow in humble submission to His will. As we hear the cry that comes from the thousands of dark homes in India we realize something of what it means for such a life to be taken away. Great was the burden of intercession that was laid on her. Must the sweet incense that rose to the Father's throne be less fragrant now or will some one else hear the call and come apart and enter more fully into the blessed ministry of intercession? None more faithful than she in sowing the seed, and obeying the Master's command by watering it with fervent, earnest prayer. Her timely visits kept a watch lest the evil one take away the seed; the sunshine of His presence in her soul cast a ray of sunshine along the pathway and many took note of her that she had been with Jesus.

To-day she is in the higher service, though not going out and in among the village people of India. Has He called her away because India's needs have been supplied, or has He spoken to some one else that they come forth and bear the heat and burden of the day? Miss Young's work in India had been almost entirely among the village people; she had been the first to carry the message into many villages. This is no easy task, yet not a few times has she said "Christ is never discouraged, why should I be." Thus she went on cheerfully, reaching out still farther. No one so lowly or degraded but she could see a soul there for whom Christ died.

During the eight years that we were privileged to work together, surely the past year has been the crowning one; never have so many avenues for service been opened to us. As we think back over the last weeks in the villages, it seems that each day is marked by some special service.

Little did we think that she was so soon to enter into the mansion that was prepared for her; that her days of earthly ministry were so soon to end. The Lord very directly guided us to a village where there were many who bore His name. During the few days we labored among them, there was an unusual amount of sorrow and sin revealed. Every real lift implies a corresponding strain and wherever the crooked is made straight, "virtue" must go out of the erect. In their afflictions she had learned to be afflicted. Never had we known her to be in such agony over sin as she was in those days; never did the sins of the people so truly become her sins. Is it only Paul who could say, "Who is weak and I am not weak, who is afflicted and I burn not." During our stay among these people the germ of the dreadful disease, smallpox, took hold upon her, and fifteen days later she was taken down with the most violent type of black smallpox. Although the body was racked with pain, she rejoiced that the Lord counted her worthy to enter into the fellowship of His sufferings. "Our sympathy must be a passion, our intercession must be a groaning, our beneficence must be a sacrifice and our service must be a martyrdom."

Nine days after on January 15th, she entered into eternal life. The body was tenderly laid away by the missionaries in the cemetery at Sialkot to await His coming.

Tribute from the Women's Board.

The message that came over the broad expanse of the more than ten thousand miles that separates us from our representatives in India, January 16th, was one that surely tested the faith of many in the western home and in the church. It bore the very sad news of the death of Miss Susie A. Young, after a few days illness from smallpox.

Miss Young was the third daughter of Mr. and Mrs. Jas. Young, of Grundy

Center, Iowa. Her native town was Amity, Iowa, where she first saw the light October 21st, 1868. She was born into a home that had been dedicated to our blessed Lord, from whom "she was received as a gift to be trained and nurtured for Him." For twenty-two years she was in this home, developing a beautiful, symmetrical Christian character—at twelve years of age making a public acknowledgement of her faith in the redemptive power of her Saviour. The missionary atmosphere was generated in this home: and "Susie" never knew what it was *not* to be interested in missions. We are not surprised, therefore, to have the dear mother write: "On Sabbath afternoon, March 25th, 1888, as she read Matthew 28, she felt that she had a direct call to obey Christ's dying command." Objections were made to her going to the foreign field, as she did not seem to have the physical strength. After a time, however, all opposition being withdrawn, she applied for an appointment and received it July 18th, 1891, and left Philadelphia for India October 7th, 1891.

After giving three years of faithful application to the study of the language and to such other duties as were assigned to her, she was obliged to return home to have her eyes treated. Three years were spent in this country. Her eyes having been restored to their normal condition, she again left for India, October 1897. After the usual eight year term of service, she was once more welcomed to her home and the church. March 13th, 1907, is the date on which Miss Young left our shores for the last time.

Miss Elizabeth McCahon, so well and favorably known to the church, and who loved Miss Young so dearly, very kindly sent the following record of the last days of "dear Susie."

"She contracted smallpox in a village two days before Christmas. She and Miss Fannie Martin had been out teaching the women. Fifteen days after, she began to show symptoms. At first it was thought to be a bilious attack, but when it would not yield, the Civil Surgeon was sent for, as both Drs. White and Gilbakian were away from Sialkot at the time. The case was not declared smallpox until January 11th, after Dr. White's return, a telegram having been sent to her. All was done for her that was possible. Two professional nurses were in attendance. January 12th and 13th she was very ill. On the 14th she rallied somewhat, giving hopes of recovery; but at 4 o'clock Wednesday a. m., January 15, she went away quietly to the other land. We laid her away in the little cemetery here on the Compound where so many of our mission band are resting. A memorial service will be held in the Mission Church in Sialkote this afternoon." (January 16th.)

The "heavenly vision" having come to Miss Young on that Sabbath afternoon in 1888, she was not "disobedient." As did the Aspotle to the Gentiles, when light flashed upon her pathway the question "What wilt thou have me to do?" was answered and she gave heed. This tells the whole story and makes clear why she was used of the Lord for the accomplishment of a great work for India; and why the United Presbyterian Church mourns the loss of a life which has enrichd this sinful old world to a degree that cannot be estimated until the records of time are made up and the stars counted in her crown of rejoicing.

The Women's Board under whose auspices Miss Young went to India very gladly place on record the very high appreciation in which this loved missionary has always been held.

Her consecration was complete, her devotion unchanging, her activity unceasing, her ability unquestioned, her judgement reliable, her influence positive and her love and esteem cherished by all who knew her.

Miss Young's articles written in the interests of the work, her letters and all communications with the Women's Board have given the impression of an intelli-

gent comprehension of the great work to which she had given her life.

She had but recently been appointed to take Miss Mary Martin's place in the Girls' Boarding School in Sialkote when Miss Martin would leave to enter upon a furlough period. This institution is of special interest to the women and children of the Church, because it is supported by them. The death of Miss Young, therefore, comes with special emphasis to the Women's Board and those whom the Board represents. The vacancy in the teaching force of this institution must be filled. But to do so, some other work must be given up. One of the missionaries writes: "Unless we are reinforced very soon, there will be no alternative but just to abandon some of the work—school and district—already undertaken." Will the women of the United Presbyterian Church permit any "abandonment" of work to provide for the School which they have undertaken to support? The Board awaits your response. What shall it be? Salaries and daughters?

Miss Young has given her life for those whom she was trying to save from eternal death. Our Heavenly Father, who knows "the end from the beginning," has called her home and many, very many, whom she has taught, will follow her hence. But does not her going mean something to her sisters in the home church? May we not hear in her death the call of our Master to go, to give? "Every event in this world is a syllable breaking from the lips of God." May no one for whom the lesson of her death is intended fail to understand its true meaning. What more loving tribute; what more lasting memorial could we give to the life and completed work of dear Miss Young than that of giving our all to Him who has given His all for us, our lives to His work, our possessions to maintain it? We rejoice in the thought that the tender ministries of the only Comforter will be granted to the sorrowing parents, sisters and brother, and all who love her in the home land. And we earnestly pray that the grief of her co-workers on the field may be assuaged by the blessed thought that their loved friend has gone into the world of peace and joy, where she sees her Saviour face to face and rejoices in His companionship and love while she awaits the coming of those whom she loved on earth.

The women of College Springs Presbytery have been the faithful band that has "held the ropes" for Miss Young, and loyally and promptly have they sent the message of their willingness to continue the support of the one sent to fill the vacancy—but let it be remembered that because of sickness and death four vacancies have been made in the India field in the last eighteen months, and at least five more should be added to the force after the substitutes have been supplied.

"It is your Saviour's parting word,
Can you forget to-day
This one commandment of your Lord?
Men die while you delay;
Go forth!"

By order of the Women's Board.

Higher Education for the Women of India.

By Mary J. Campbell. Pathankot, India.

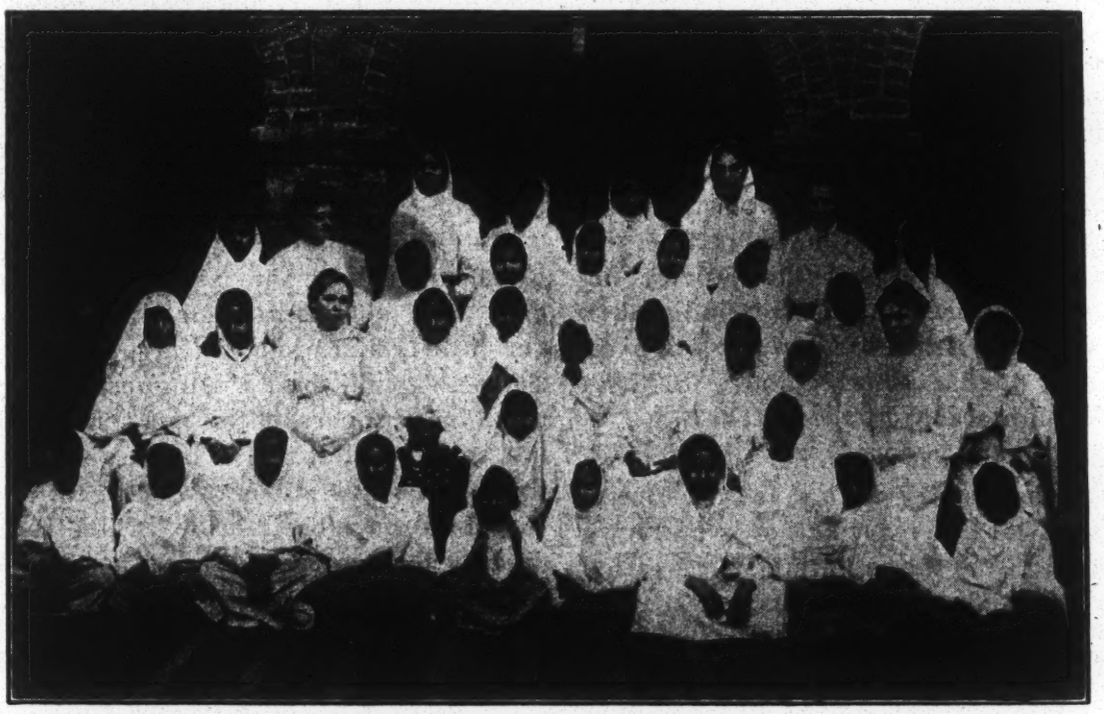
IN the Orient, schools for the higher education of women are very few. So far as the writer has been able to ascertain there is only one Christian college for the education of women to be found in the whole of the continent of Asia. This is the Isabella Thoburn College in Lucknow, India. This handsome two-story brick structure, set in a garden of roses and orange trees, with large play grounds and lovely walks, stands as a precious monument to

one who appreciated the capabilities of India's young womanhood and who gave herself no rest until she had founded and prepared a place where India's young women might be trained for the great battle of life. When this was accomplished God called her home.

The writer will never forget the sweet humility of this great woman. She was visiting the College. Miss Thoburn, after giving her a brief account of her life's work in behalf of the women, and showing the different parts of this wonderful school from the kindergarten department to the college classes, said to her, "Miss Campbell, my desire is that when I am too old and feeble to longer be the Principal of this Institution, I may be Matron here and so get closer to the hearts of my dear girls."

This large hearted woman, of great brains who had planned and brought into existence this college for India's women, willing to serve as matron in her last years when she had so long been the head and inspiration of it all! Truly Miss Thoburn had entered largely into the Spirit of her Master who came not to be ministered unto, but to minister.

"No people ever rise higher, as a people, than the point to which they elevate their women." This was oft repeated by Miss Thoburn. On April 18, 1870, she opened her school in a dusty, noisy room in a bazar of the city of Lucknow with six girls in attendance. At the end of the second year she had 40 pupils. Out of this humble beginning grew the great institution which is the pride of Christian India. The College department started in this way—"Two young women, after completing the regular high school course, desired to continue their studies. Miss Thoburn tried vainly to place them elsewhere, but the one woman's college in Calcutta was non-Christian in its influence, so after long deliberation the consent of the society was obtained for establishng a class in First Arts.



GIRLS IN AVALON HIGH SCHOOL.

In India a college stands midway between the high school and university. It conducts no examination and can confer no degrees. Its business is teaching, pure and simple, to prepare candidates for the university entrance examination and no college can use the name unless its freshman class have

passed the government entrance examination."

Many of India's most winsome young women have passed through the halls of learning in this Christian college and have gone out to start other schools for their little sisters. Perhaps the best known graduate of this college is Miss Lilivati Singh, who captured the hearts of so many who attended the Ecumenical Conference in New York a few years ago. She is now on the college staff.

Our Punjab, which is the most northern province in India and the latest British acquisition, is taking a leading part in furnishing a high school education to Christian girls. The largest institution is known as the Lady Dufferin Girls' High School in Lahore. This school was founded by Miss Keay over 30 years ago. It is a very popular school in the Christian community and people of different Missions send their girls to this school. Some of our best teachers have come from this school and our Mission has sent some of its best girls there for training. An average of 150 pupils attend this high school.

In the old Sikh city of Amritsar the Alexandra Girls' High School with an average attendance of fifty pupils is doing a spendid work in educating the wealthier classes of Christian girls. This school has furnished us some earnest teachers for our Girls' Boarding School in Sialkot. Just over the border of the Punjab our sister Mission, the American Presbyterian's, have a splendidly equipped girls' high school in the charming town of Dehra Dun, which contains between one and two hundred girls. Some of these are helping us in our Industrial Home in Pasrur.

Our own United Presbyterian Mission has lately begun to realize the importance of higher training for some of our girls in our rapidly growing Christian comumnity. Our Sialkot school has fitted many teachers for our primary and middle schools, but we began to feel the need of some girls who had higher training. Miss Corbett was a pioneer in this work. In her Gujranwala school she opened up a class for two girls who wished to continue their studies after finishing the Middle School. Both of these girls passed well in the University Entrace examination and are now valued helpers in Mission work. The Mission afterwards decided the time had come to start a Girls' High School for our own girls, so we might not have to send them outside for this higher education which many were desirous of obtaining.

This work was begun and carried on successfully for some time in Rawal Pindi with 40 or more pupils in attendance. Some difficulty arose over securing a permanent site which would be acceptable to all, and the Mission, two years ago, determined to amalgamate this school with a school which had been started in Pathankot. This school, having been largely supported by the people of our church in Avalon, Pa., bore their name, and when the Rawal Pindi school was united with it, the Mission gave it the name of Avalon Girls' High School.

In our own school for higher education of girls we now have 32 Christian girls. Wtih the exception of orphan girls, all are supported by their own friends, the parents or brothers and sisters paying for all expenses incurred except the teachers' salaries. We are all so glad of this advance step in the self support movement. In this school the girls not only *learn* to do housework but *do* it, a decided step in advance of similar schools where servants largely help in the domestic department.

This school had an humble beginning. It grew out of a great need. It appeals to you for your earnest prayers that it may be a spiritual power in North India.

Our Work in the Canal Districts.

By Kate A. Hill, Sangla Hill, Punjab, India.

[For fuller description of the canals see Jubilee report of India Mission 1905-1906.]

ONLY two canals within the bounds of our mission field can be said to have affected our work in any marked degree, the Chenab and Jhelum canals. They receive their names from the Chenab and Jhelum rivers. The Chenab canal is said to be the largest irrigation canal in the world. It irrigates nearly 2,000,000 acres of land. This was formerly a desert waste land and uninhabited save for a few wandering tribes. Even animal life was not abundant. Lizards were ever present. One might travel for miles without any sign of life. This desert between the Chenab and Ravi rivers is known as the "Bar." The object which the Government has in colonizing these wastes or desert land was two-fold:

1. "To relieve the pressure of population upon the land in those districts of the Punjab where the agricultural population had already reached or was fast approaching the limit which the land available for agriculture can support.

2. To colonize the new country with the class of farmers who would farm their own land with the aid of their own families and the usual menials."

The first land was allotted to pensioners as early as 1890, but the real work of colonization was begun in 1892 when 400,000 acres were sold to capitalists or alotted to farmers. The prospects were not at first attractive to intending settlers. There was no railroads to the colony and they had to pass through a country nearly as waste as the desert itself and inhabited by tribes which showed no mercy to immigrants whom they could way-lay. Many never reached the colony at all. Those who did, found the country inhabited by nomads, known as "jungly people." They neither expected nor desired the canal to be a success and were determined to do all in their power to prevent its being so. Many who came, refused to stay and left in large numbers without attempting to cultivate the lands offered them. Those who persevered and were not carried off by a severe epidemic of cholera were rewarded by an excellent crop, and once assured that the soil would yield, there was no lack of new settlers to take the place of those who fled. But the trials of the early settlers were not quite at an end. Their crops matured, but there was not sufficient labor to harvest it and large quantities of cotton was left unpicked. When harvested there was still the difficulty of disposing of it. They had to return to a market by the same perilous route they had come. To provide rapid transit the Government built a railroad in 1896 from Nazirabad to Lyallpur, (96 miles.)

Meanwhile the Colonization officer treated with the "jungly tribes" of the "Bar". He gave them land to settle on and in various ways repressed their opposition. At last they began to believe the canal had come to stay and they have settled down in their own villages and are fast forsaking their cattle lifting.

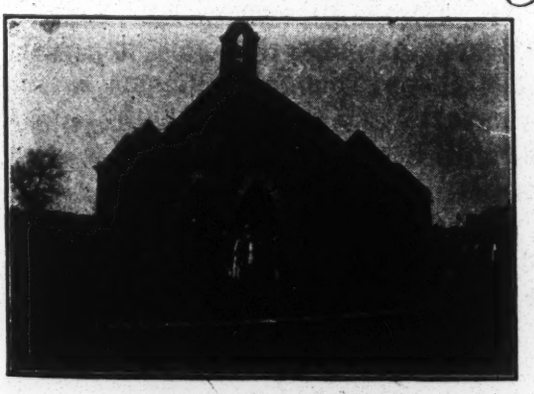
In 1897 there was famine in India and famine prices in the Punjab but the people in the canal country raised enormous crops and the railroad furnished a cheap and rapid transit. Thus the future of the new country became assured and settlers came by the hundreds and thousands in the hope of improving their financial condition.

In the early years of the Colony the missionaries in the districts then known as West Gujranwala began to note the changes being wrought in the wilderness by the coming of the canal. Missionaries in other districts began to note that many of their people were moving away and when asked where they were

going, the answer would be "to the Bar." Labor was scarce, and wages were high in the Colony. Those who came and returned again, told tales of a fine country, plenty of work and good wages. Many also came hoping to get a small piece of land that the Government was allotting to farmers.

In 1895 the missionaries of West Gujranwala marched across the new country. Their object was two-fold, to visit the Christians who had come from our own and adjacent mission field and to select a suitable location for a mission station. There was no railroad and they were indeed pioneers. The villages were widely separated and there were no roads. Often a branch of canal would be traversed for miles before a bridge would be found. Supplies were scarce and difficult to obtain. No chickens or eggs could be had at any price. There were no gardens or markets to supply fresh vegetables. All supplies were brought from Gujranwala, a journey of several days for the camels. There were no wells and water for all purposes was taken from the canal or a village tank, which was also the public drinking and bathing place for men and animals.

When wells were dug, the water was found to be alkali, so that the canal continues to supply the drinking water.



CHURCH AT LYALLPUR.
(Dedicated March 1900.)

Lyallpur, named for Sir James Lyall, late Lieut. Gov. of the Punjab., was founded in 1896. It is chief city of the Colony. This was chosen as the first mission station of the "Bar." Rev. and Mrs. J. Howard Martin, Misses Nannie J. Spencer and Edith M. Fulton were the first missionaries. The bungalow for the missionaries was built in 1896. The first services were held in the dining room. The first congregation was composed of the Christian servants and a few brick workers. The book room in the bazar was built in 1897 and served as a reading room and place for Sabbath services until the new church was built in 1902. The beautiful little church stands just outside the city gate, a silent witness to all who enter the busy bazar, of the Saviour the Christians love and serve.

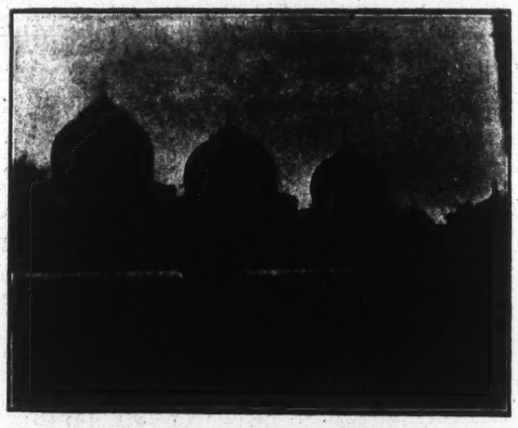
From the beginning the work has been evangelistic. Long preaching tours were taken every winter, gathering the Christians into circles of villages. But there was constant changing and moving from village to village. For instance, one family was visited three times in three different villages in as many years. This constant moving made it difficult to establish a school. In one village would be a flourishing group of Christians and an attempt would be made to send a teacher. But on a return visit they would be found to have moved farther on into the Colony or returned with their savings to the "old country." As the country grew older the settlers from the Christians began to settle permanently. In the "old country" most of them were the menials of the farmers, receiving only a small per cent of the crop as wages. In the new country they rent land on the shares and are thus independent farmers.

Increased opportunity for earning money also hindered them from sending their children away to boarding school. It was no longer an advantage to have the child clad and fed, as the child could earn much more than his own living by his work in the village.

In recent years village schools have increased in numbers and in attendance in all the mission districts of the canal district.

Many distinguished visitors have visited Lyallpur. Sir Mackworth Yourg and Sir Charles Rivaz visited Lyallpur during their term as Lieut. Gov. of the Punjab. In 1900 Lord Curzon, then Viceroy of India, came to see the new country. In the evening he viewed the fireworks displayed in his honor from the roof of the mission bungalow. The Punjab Synod met in 1902 when the new church was dedicated, and in 1903 the Women's Presbyterial was entertained.

As the Christian population of West Gujranwala district gradually settled down in the upper part of the Colony a new Mission was opened at Khanga Dogran. It receives its names from some old tombs and monastries belonging to



TOMBS OR MONASTERIES
From which the town of Khangah Dogran receives its name.

the Mohammedans. Two bungalows were built here. As this station was opened late as the people were settled, their village schools were more easily established. The work is evangelistic also, the winter months being spent in itineration. The Christian village of Martinpur is in this district. About 1400 acres were allotted by the Government to Christian farmers of the low caste. Each received fourteen or twenty-eight acres. By the grant they became the owners of the land. Financially it has been a success. The village is well built and prosperous. Their houses and fields compare favorably with those of their higher caste neighbors. From the beginning they have formed a self-supporting congregation. At present they are building a brick church. It is somewhat after the plans of the Lyalpur church. They also have a boys' and a girls' school. There are other self-supporting congregations in Khangah Dogran district. Last year the average contribution per member was the highest in the Mission.

Several years ago a missionary was sent to Sangla Hill, a town 27 miles from Lyallpur and 18 miles from Khangah Dogran, but owing to a scarcity of workers he was transferred to other work.

In 1905 the Mission district of Lyallpur was divided and Sangla Hill was made a separate station. Thus we now have three Mission stations, occupied by twelve missionaries, where ten years before we had but one occupied by four missionaries.

Sangla Hill receives its name from a high hill of naked rock about 215 feet in height and a mile in circumference. The two Mission bungalows were built in 1907. The work is all village work.

The total Christian community of the Chenab Colony is about 12,000. Some have placed it as high as 14,000. This includes the whole colony in a part of which the Roman Catholics and Church Missionary Society have aggressive work.

The Church Missionary Society, by agreement, are at work in the lower part of the Colony and our Mission in the upper part. The Roman Catholics claim the right to enter any field and we find them at work in both fields. Of late years the Salvation Army has come in and has hindered the work in some of our villages. The Christian community of the three Mission districts in the Chenab Colony is about 6,000. This includes the Christian village of Martinpur, which has about 1000 of a population. A concession worthy of note is that the Christians are on equal terms with other religions as regards water rights, i. e., no one can prevent a Chris-

tian from taking water from any Government well or tank in the Colony.

The Jhelum canal, opened recently,

JHELUM CANAL AT SARGODHA.

irrigates the waste land between the Chenab and Jhelum rivers. The success of the Chenab Colony insured plenty of settlers. Among them were hundreds of Christians. No land was allotted them by Government, but several men who bought land or had it granted as pensioners, have rented their land to Christian farmers. Thus there are several Christian villages which form a self-supporting congregation and have their own pastor.

The headquarters of what was formerly known as Bhera district was transferred to Sargodha, the chief town of the Jhelum canal. The missionaries' bungalow was built in 1906. As in all the canal districts the work is village evangelistic. Dr. M. M. Brown was located at Sargodha in 1906 to open medical work. A general dispensary is being erected. Dr. Brown itinerates during the winter months and so helps to attract the people and to benefit the Christian community. This is the first institution opened in the canal districts. Heretofore the work has been evangelistic, endeavoring to form congregation and to establish schools for the Christians.

ENCOURAGING FACTS concerning our work in the canal districts:

1. Increased numbers of friends among non-Christians. Our yearly visits are looked for and appreciated.

2. Increased numbers of inquirers among higher castes. We are meeting more hopeful ones each year. Nearly the whole low caste community might be called inquirers. We lack workers to instruct them and care for them afterwards.

3. Increased numbers of village schools and pupils in them. Also increased numbers of girls and boys sent to the boarding school.

4. Progress of the Christians in learning of scriptures, learning to pray and give and advance in the Christian life.

Prospect of Growth.

Boundless; like the vast fields of wheat we see on every side. Villages teeming with precious souls who know not God, nor His way of salvation, but who are willing to hear, and many willing to learn. Only yesterday a woman said: "It is well you have come to tell us. Tell it everywhere. Tell it in all the Punjab." The day before another woman said: "Tell it to me again that I may not forget." Every day filled with opportunity to speak our message.

Of these jungly tribes there are 76,000 and yet not one among them has surrendered his life to Jesus. A few of their villages are occasionally visited but the vast majority have not heard of Christ.

Will many who study India this month be willing to surrender their lives to the Master? He is seeking for you, that He may make of you a channel through which to pour the "Living Water" fresh and clear from the Fountain till at last it reaches the parched desert where weary, sin-sick men and women and little children may drink, be refreshed and renewed. The Master knoweth the needy, thirsty ones of this spiritual desert and He knows you. Will you make Him glad by surrender? Some day He will ask "Was it worth while? was the price too dear—the price for giving the Living Water to the world?" "No, Master, no, Thou gavest *all* for me."

Industrial Training for India Christians.

By Mary A. Lawrence, Pasrur.

THIS subject is one of paramount importance, bearing as it does upon the difficulty of finding means of livelihood for converts, who by their change of faith have cut themselves off from their former sources of income.

A Hindu or Mohammedan, who has been earning a fair income in his old life, most likely finds it impossible to do anything among his old friends and associates when he becomes a Christian, so he turns to the missionary who has to consider each individual case and is often unable to give any work or to solve the problem of his support and many are weak and stumble and fall when these difficulties come.

If the missionary gives him a school to teach and he has had no special training for the work, the school does not prosper and something else must be provided, and once in employment under the missionary often means a life of dependence. Also to refuse the help so needful is a very difficult thing. There is a case just now of a man who was a Hindu fakir and made his living by begging from the people. He has been converted, and now of course cannot make his living in the old way. Those who have had to do with him think he is really a believer on the Lord Jesus Christ, but for fifty years he has done no work, and to get something that he can do now is a very serious problem. There is a woman whose husband confessed Christianity some years ago and then denied his Lord. The man is dead now and the wife has always said she was a Christian, but outwardly was living in the Mohammedan faith. Her boy can make his living and hers where they are, but she wants to come out and identify herself with Christians, but what shall the family do for a living? The Mohammedans in that place are very bigoted and a woman, and especially a widow, could not live among them when a Christian.

If a man has land of his own he can continue to live in his home and in his old occupation. If a carpenter or mason becomes a Christian and is a good workman, perhaps he can make his living as formerly or at least he can get work elsewhere, for there are those who would rather employ Christians than non-Christians. As regards Christians opening shops in the bazars of the towns and cities, the great difficulty is of course the necessity of capital. It needs as a rule, to be at a centre where there will be a market for their goods among fellow Christians. Many of the difficulties which face us at present will gradually disappear as the Christian community grows in size and importance.

We have a school in which carpentering, sewing, shoe-making, iron work, weaving, etc., are taught, but it remains to be seen how these men will get on when they go out into the world to do for themselves. There is no teaching out side of this school for our Christians.

About forty years ago the Lord opened a door before our missionaries to go to the out castes of India. Their work is mostly farming, so while they did not own the land these men did learn to farm, and now by the blessing of God they are being elevated and many of them are getting land for themselves and solving their own industrial problem. The land owners are so dependent on them that times are changing for the better, and when they all become Christians and understand right ways of doing things, God is going to bless them more and more and those who were not fit to be considered human beings at all will be taking their places as land holders.

Many of our Christians from the older districts have gone to the canal districts and are making a very good living.

The thing that India has to learn is the dignity of labor, and because a man has a little education—enough to read and write—is no reason why he should sit down to a life of idleness.

Our Indian Sisters and Opportunities of Reaching Them.

By Miss Margaret Wilson, Jhelum.

IN Jhelum we don't often have to think of plans of reaching our sisters. Such opportunities are so exhaustingly numerous that we are apt rather to devise means of getting out of their reach long enough to get into the cleansing of the Holy Presence.

Every minute of the day is an opportunity, in an Indian city. It is hard to suggest how one might reach them from the United States. Perhaps the only way of reaching them, except by the Throne of Grace, is to come out to where they are, and get near them, to sit on their roofs as they dry their hair in the sun, or on the doorsteps of their narrow streets as they sit together and spin, or to teach their flocks of little girls in our schools, or to let a crowd gather around one on a hospital verandah, or to ride in the train with an excited car-ful of them. How *can* one reach them but by personal contact? And when one has reached them—what then? Is there anything in one's life which, touching them, can make them live?

There are some five thousand in Jhelum city alone, thirty of whom are Christians. I marvel how the rest can be as decent and gentle as they are, without Christ. I couldn't. Only this afternoon, in a little village near the tent, we had a wonderful opportunity of talking to a dozen of them from the city, of a class of whom we seldom get within shouting distance. They were neither decent nor gentle, however, just girls, so pretty and slender and graceful that one couldn't help loving them, however much their recklessness shocked one. They quieted down and listened, and even got bitterly confidential. What we told them, had never before entered their minds, the cleansing in Christ's blood, and the glory of the way that shineth more and more. If they had ever paused to think soberly of their lives, they had just concluded that it was all a matter of fate. They had been born into their caste. It was no ones fault particularly, certainly not their own And such an attitude is characteristic of the Mohammedan women of the city. "Is it not our fate to sin?" they ask. "How could God fill the Hell He has made if we were all to repent" And one of the crowd of Hindu women, who swarm into the hospital daily, expressed the hope of them all when she said, "We walk in darkness, and who knows what pit we will fall into next." She sighed as she said it. Some of them do sigh. But most of them have become too accustomed to the slime of the present pit to be much troubled by the thought of the next. Here they are, a whole city full of our sisters who can never escape from living. How *can* you reach them from Pittsburg?

There are fifteen hundred villages in Jhelum district alone, without a Christian in them, and with only a handful of Hindus. Like Moslems everywhere, they lie helpless in the arms of the evil one. You have *two* missionaries here trying to reach these women. How can they be reached by *two lives*? It is impossible, because of the heat to live in tents among them more than five months of the year. At most, not more than four villages can be visited in one day. Not more than fifty or sixty women—with twice that number of babies—can hear at one time, even in case they wanted to hear. And in case they hear every word that is spoken to them in an hour, what does it mean to them? After the visit is over they probably remember that the two white women who came to their village said that God had a son—a terrible blasphemy!—and that the prophet Jesus died, and yet was alive! You must un-

derstand that not one of these village women read or write. It is doubtful if any one of them ever had a thought about anything but the tangible objects of her home. Yet from this class of women, whose mental processes are confined to feeding their husbands, frightening their babies into silence, swearing at the family goats, and fighting with the neighbors, there have come some who seem almost the most precious of God's jewels.

A beautiful bright girl of about fourteen years, married to her brother-in-law. Her sister who was present at the wedding had been married to this man sixteen years before, discarded because childless. This picture was taken at the wedding.

There is one such now in Jhelum, who in the power of the enlightening Spirit through hours of patient listening, is going on from strength to strength.

No one can say how many more like her would be born into the family of God, were there any way of bringing them into contact with the Source of Life.

The work of getting at them is as hard and as expensive as its results are valuable. It will take the lives, given lives, not saved ones—all the physical and mental and spiritual energy—of who can say how many redeemed women, to reach even these fifteen hundred villages full of Mohammedan women, who are just one drop in the bucket of your responsibility. I believe that when they are reached it will not be by any accumulation of missionary sentiment, much less of of missionary sentimentality, but by the offering up of missionary blood and bone. I mean that these women who are dying are not at all affected by your being moved to pity upon reading of their condition, unless your pity leads you to give enough to send some one, or to come yourself, to give up the precious weeks of your life to get into contact with them. Unless some one gets into the fight, where will the victory be.

I wish you all might see some of the towns of from five to twenty thousand, that are in the little part of our district, which I've seen. That notorious Kala, where your new dispensary is, consists of a cluster of fine, high buildings, the homes of fat Brahmans, and an encircling squalor of poor Mohammedan homes.

You would weep over your sisters there, they are so gentle and sweet, and so desperately contented with the lack of all things. You would just decide to settle down in Kala for fifty years, where you would see the next wild overgrown Moslem town, where the women nearly mobbed us in their demand that we stay indefinitely, the only time we ever got there (and that was by night.) And no sooner would you get a vision of how Christ could rectify the life of Langapur, than some one would take you across the sandy river bed and up the stoney hill to Rhotas, where a desert of women are waiting. We asked a ragged woman how people made their living there. She answered "By dying." You would be able to stay there only long enough to have the women assure you, like loving little

children, that their hearts had grown into yours, when you would hear of Sangai, six miles away.

You would have great hope of Sangai, for all the boys in the town study the gospel there year by year in your Mission School. And in one of the winding little by-streets, lives a boy who confessed Christ last spring, and who was made a Hindu again in the Ganges, under compulsion. The little school boys' mothers used to receive us open-armed, but you would get a different reception now. Christians are considered dangerous since that baptism last spring. However, they are not at all feared at Jalalpur, ten miles down the river. Jalalpur is a place that would stir your soul within you. I remember we reached the town one windy, cold twi-light, tired with the day's work, and the first lights we saw were on the gaudy temp'e where the Hindu school boys were singing their gods to sleep. They were just little children; their voices were as clear as the little silver bells they rang in rythm. They ought all to have been saying: "Now I lay me down to sleep," with their mothers waiting to kiss them good night. Our hearts were heavy with the pity of the temple, where we saw in the highest point of the cliff on the other si le of the road the arrogant palace of a Moslem "Saint," a man so holy that he has food cooked for seventy-five pilgrim worshippers every day—from the money the worshippers bring, of course. The day we climbed up to his establishment we found nine women of his household sitting against the wall like nine pallid spooks, while ordinary mortals prostrated themselves before them. We had either to bow down or leave. So we left. Doubtless they are sitting there in their blankness yet, as many as have survived the plague and small pox. And the favorite wife, in the next cage, is doubtless still boasting of her four beautiful little sons. They were beautiful sons. It was not their fault that people worshipped them. The name of this stronghold of Satan, Jalalpur, means, if you please, "Glory!" You would pray that God would give some one grace enough to endure that seat of "glory," till the stronghold falls down. You would want to be getting on to Herenpur, where we sat a few hours two years ago, and talked to the women as they came and went—crowds of them. They said they would try to remember "His death." You would remember without trying, their hopelessness and wistfulness. You would long over them till you got to the next city, an hour's drive away, where we had so large a crowd of laughing, questioning, elbowing women, that we were afraid the roof might break in. You might just pass that place by, for in half a day you could'nt explain to them all, even that matter which must be first explained, why you are not married. And why should one stop for two or three thousand women when there are ten thousand just ahead, in the most irresistable city of all, Pina Dadan Khan. A marshy river, a jungle of splendid palm trees, street after street, street after street, so narrow that the sunshine never gets between the fine old carved houses on either side, houses full of beautiful women, you would never forget it all. You could wander up one street and down another, digging around for your treasure.

You would find it, find them, rather; one woman who needs the care of the Jhelum doctor, one who has journeyed from one holy place to another, seeking blindly for what only Christ can give; another who has kept the story of His work in her heart all these years since she was a girl in a mission school, who weeps as she hears them again, and begs you to stay.

It was in one of the streets of this city that a Moslem woman heard the gospel three times the last time we were there, and by a remarkable chance—yet not by chance, each time it was the story of the woman at the well, and Christ. "Sin,"

she cried, when I mentioned a Saviour from sin, "what does a child like you know of sin?" I thought as I looked at its result on her face that I knew quite enough about it. I learned afterwards that this woman who had called me child, was eighteen! Her mother remembered her age, because she was born the year of the great flood. I had thought that she was forty. She was only one, however. There are as many as there are fish in the sea, and they live as aimlessly. But because they are friendly you could leave them without the feeling of horror that would seize upon you as you left Neura or Chakwal, the next place. Neura, upon a barren rock is a town of men and women—you would hardly know they were men and women—who work in the government salt mines. It strikes them as a fine bit of irony that white women should preach a gospel of love to those who work for white masters. They are anaemic, sarcastic and inaccesable—a problem for some one to solve. In Chalswal you would remember with gratitude the one Christian man, who being six feet and a half tall, could keep at a respectful distance the crowd of impudent men and curious small boys who beset you every time you entered into the city. You would want to stay long enough to let the novelty of your presence wear away. By that time you would probably be accustomed to the street fights between Hindus and Mohammedans, and the number of murders would have lost its power of depressing you. You could reach some of the women by that time perhaps. I don't know. No one has ever had time to stay long enough to see.

Don't be embarrassed at not knowing how to pronounce the names of all these towns. Likely even your missionaries in the other districts never heard of them, being so busy reaching their own towns we never hear of, in our district.

Isnt' it pitiful? Who can realize the misery of the situation. It really seems as if it is time to stop loving our sisters in word, and by tongue, and to get down to loving them in deed, and in truth.

Unrest in India: Its Causes and How it Affects Mission Work.

By Rev. J. H. Morton, Rawal Pindi.

IT may not be out of place in an article in a Missionary Magazine to suggest that the cause of unrest in India is sin. It is the sloth, the filthiness, and the untruthfulness of the Indian that makes many Europeans despise him. And it is haughtiness, and lack of Christian sympathy in the European that calls forth the hatred of the Indian. A little more Christianity in either would do much to allay the unrest.

An immediate cause of unrest in India is education. For the last half century and more the Colleges have been turning out graduates in ever increasing numbers. These men have had excellent courses of study here, and many have gone to England and won distinction in the Universities there.

They have filled all the Government posts open to them and demand more. Partly, no doubt, embittered at not receiving appointments for which they apply, many not only criticise Government in every conceivable way themselves but they stir up others to do so. So far as this criticism proceeds only from jealousy it is unworthy and reprehensible. But so far as it may come from a love of independence imbibed from western literature, or from a sin-

MISSIONARIES AND THEIR FAMILIES AT ANNUAL MEETING AT SIALKOT, OCTOBER, 1908.

HINDOO FUNERAL RITE IN INDIA.

cere belief in their ability to do work better or cheaper than it is done by Europeans, or from a perception of real faults in the government it is worthy of a patient hearing. The educated classes ought to be the spokesmen for the uneducated. Part of the purpose of their education is to broaden their view and quicken their ambition; it is to give them a knowledge of the attainments of other countries and a desire to make similar attainments themselves. Hence the fact that the loudest expressions of discontent come from the educated classes is not in itself a proof that such discontent is unworthy.

Much confusion in the discussion of the benefits of British rule arises from the fact that two standards of comparison are used. The British official compares the country with what it was fifty or a hundred years ago under its many native rulers. He points out that he has built railways and irrigation canals, has organized the post and telegraph, has drawn the country together and preserved its peace, has promoted commerce, and so has conferred upon the country almost inestimable benefits. This the Indian agitator is forced to admit, though he replies that it has all been paid for out of the Indian budget. His contention rather is that England has not done all she might have done or ought to do. He points to Japan and even to awakening China, and declares that most of the benefits above enumerated would have come to India naturally, during the progress of the century, through contact with western nations and without British rule. In 1800 India was not behind Japan or China in any essential point of civilization. Yet we must remember that India with its military weakness and its fabled wealth and its nearness to Europe was sure to become the prey of some of the stronger Western nations; also that India can never make the industrial advance made by Japan till she learns to respect manual labor; and still further that the Japanese are a single united people, while India has until recently been, and still is largely a number of people with different languages and customs and with little conception of national unity.

The Two Main Demands of the Indian Agitator Are for a Larger Share in Government and for Relief from the Military Burden Under Which the Country Now Labors.

With regard to the first we may note that there is in India at present nothing that may properly be called self-government. Even the smaller municipalities, while they have their Municipal Committees are practically ruled by the European District Officer. The Committee may number, say, fifteen men in a city of 50,000. Ten of these may be elected by the community and five nominated by the District Officer. The latter, however, is the President of the Committee and may overturn any action of the Committee he does not approve. The powers of the latter are purely advisory. And it is so with the district Boards, which advise in district matters, with Provincial Councils, and with the Imperial Legislative Council. In the latter two all members are nominated by Government, and while they include a considerable non-official element, there are always enough officials, European and Indian, to assure the Government a majority in any action it wishes to take. Though the actions of these bodies carry much weight, and though due deference is usually shown to objections brought forward by non-official members, their powers are strictly advisory. The objection to any great extension of their powers is that the "masses," the work-people and farmers, take little interest in their operations. They are ignorant men who have little knowledge or interest in affairs outside their immediate village or community, and they do not know the value of a vote. In the Municipal Committees, the only bodies to which men are elected by popular vote, unworthy men are frequently chosen.

With regard to the complaint that so few of the higher offices are open to Indians the authorities reply that as a rule these lack executive ability. They are able to pass the highest examinations in law or theory of government, but the faculty of organizing a band of workers and keeping them at work smoothly is possessed by but few Indians. There are occasional merchants who have shown great skill in managing large enterprises, but they are in the minority. The lack of this organizing faculty is felt even in College games. Good individual players are common, but a good captain is rare. And furthermore it is charged that the educated classes have shown little interest in the improvement of their poorer brethern. There has been little private attempt at furthering primary or technical education, at teaching better methods of farming or of sanitation. While hundreds of thousands have been carried off by plague in recent years, and while it is known that inoculation and the evacuation of infected areas reduces the mortality to a minimum, there have been almost none of the leaders of the people to come forward and second the efforts of Government to have the people submit to inoculation and evacuate their houses. Usually the scourge has been looked on with indifference or has been seized as an occasion for blaming the inefficiency of Government. There is much to be said for the view that the British officer is a better friend of the poorer classes, however heavily they have been taxed, than is the "educated" native. His education has frequently failed to give him a practical turn. The large State of Baroda, however, stands as a bright, though single example of efficient native rule.

In the matter of the military burden, the agitator seems to the American to have a better case. One is astonished to learn that an army of 75,967 British troops is maintained in India entirely at Indian expense, and in addition to three times that number of native soldiers. That in 1907 India paid £19,630,000 for these men, almost half the total revenues of the country, while the expenditure of Great Britian for military purposes was but £29,769,000, and the amount contributed by other parts of the Empire (exclusive of the British Isles and India) was but £5,000,000. The ostensible reason for this burden is the fear of Russia attacking India by way of Afghanstan. Russia would be glad enough to have India, and there are few Indians but prefer British to Russian rule. They would, however, much rather run the risks with a smaller army. Of course, in case of need in South Africa or any other part of the world, the British troops may be largely withdrawn. Thus India pays, during the many years of peace, for what Britian may use elsewhere during the few years of war. It does not seem fair that of £45,000,000 revenue, £19,630,000, should go to the army and but £1,300,000 to education of all grades.*

Forty per cent of this revenue is raised by land tax. Once in twenty years a group of officers go over all the farms of a district, measure the size and estimate the fertility of the farms, and levy a tax upon the farmer proportioned to his estimated income. An idea of the amount of this tax on individual farmers may be gained from the fact that in the settlement in Rawalpindi in 1907, the share of the Government in each harvest was 40 per cent of the whole. Of course there are two harvests a year in India, and this district is fertile and near to market. It is hard to believe, however, that any such rate is justifiable in times of peace.

The Integrity of British Officers is Unquestioned.

Save in the very lowest grades, held by discharged soldiers and other of like social standing, there is no suggestion of bribery or corruption. In this re-

* These figures are from Whitaker's Almanack for 1908. When multiplied into dollars they are even more astonishing.

spect this is probably the best governed country in the world. Government is wonderfully handicapped, however, by having to work through faithless Indian subordinates. The police are notorious for their corruption. Bribes must be freely given to the lower servants about a court to be allowed to get within sight of an officer. A native barrister confessed last summer that in a trial in India it is not a question of who is telling the truth, but who is telling the greater lie. The chief difficulty in combatting the plague is that the efforts of the medical authorities to get the people to be inoculated or to evacuate their houses must be made through native agents whom the people think, and sometimes with good reason, are but waiting a chance to rob the empty houses or to use the inoculating fluid for some dishonest purpose. To be sure these things were probably worse under native rule, but a new generation has arisen which knows nothing of the past save its so-called glories. Thus many of the benefits of integrity in the upper circles are counteracted by almost universal corruption below.

If the question were merely one of policy there would be more hope of an easy solution. The saddest part of it all is the amount of race prejudice that frequently mingles with the argument. The average Englishman has a sort of superior air that is much resented even in Canada; how much more will it be resented here by men who look on European civilization as a mushroom growth in comparison with the Vedic age, and who, in theory at least, despise mere physical power as compared with philosophic acumen. The customs of the country do much to develop a bullying air. Though officers come from the best English homes and with the highest ideals, yet the cringing flattery of many Orientals and their unreliability tend to develop a distrust of all whom one meets, and domineering seems essential to getting work done. The climate, too, and the dull routine of office work tend to undermine one. To many officers there is so little of interest or variety in their work that they have to create these in the club, the polo or golf ground, the "social glass," or possibly the gaming table. Religious influences are all too few. Under Indian conditions large bungalows with roomy grounds are a necessity; so are wide roads and parks, horses, many servants and abundant means of recreation. The tendency, however, is to allow these to multiply, and to live a somewhat dissipated life. Luxury comes in insidiously, but none the less fatally to self control, and just judgment. Few classes are open to more temptations than young officers without a thoroughly Christian character. And the sight of this seeming grandeur is awfully galling to the struggling Indian clerk who in his place has fully as heavy a part of the Government burden to bear as has the superior officer. There is plenty of hatred of Europeans as haughty and dissipated. And the faults of the Indian are too well known to make us wonder at race prejudice against him.

But what of the relation of all this to Mission work? What effect has this agitation by voice and press had upon the preaching of the gospel?

The first effect, of course, is adverse to Christianity. Christianity is of the West, declares the agitator; it has come with the Westerner and must go with him. There is bolder opposition in bazar preaching and in occasional bigoted villages. New Indian schools of all grades are started, and parents are urged to send their children to them. In the popular mind Christianity is so far identified with the ruling race that it must share any hatred of that race. Any weakening of the mission forces therefore will be seized upon as evidence of defeat, and will lend new courage to opposition to the Gospel.

But the long look ahead, shows wonderful opportunity. Conditions are

changing with astonishing rapidity all over the land. The spirit of nationalism is laying hold of people everywhere. National conventions, on all manner of topics, national societies, national newspapers, national songs are the order. There is a spirit of unity among the people never known before. A new India there is bound to be, and that soon. How far shall it be Christian? That depends on the church in India and the church in the home lands. It depends on the education we give Indian Christians, on their ability and integrity, on the position they are able to command because of their evident worth. And it depends on the fullness of the presentation of the gospel, by them and us, to the people of the land. If that presentation is adequate and spirit-filled the chances for success in this period of fusion and change are wonderful; if inadequate or unfaithful the results of the failure will last long. The materials are already in the melting pot; so long as they are there the opportunity to increase the Christian element remains; when they are poured out and the metal takes permanent form this splendid chance for a rapid moulding of the future must disappear.

February 1908.

Heathenism in India.

By Miss E. Josephine Martin, Pasrur, Punjab.

ON entering the gardens around the great brass image of Buddha at Kamakura, Japan, a notice at the gate arrests the attention of the tourist. It reads something like this: "Stranger, whosoever thou art, and whatsoever be thy creed, when thou enterest these grounds, remember that thou treadest ground hallowed by the worship of ages, and come with reverence, etc."

An American Consul in speaking of this said: "When I read this I was impressed, for it was a solemn thought, and I copied it in my note book. But on going into the grounds the first thing I saw was a stand for selling picture post cards. Going to the image, I saw close by a photographer's stand. He came out and politely asked me if I wished my picture taken standing up on the base of the image. I said "Why would you so desecrate your image?" "Oh," he answered, pointing, "You can go up so far; tourists are allowed to do so." I was struck with the incongruity of the notice and the actual practice.

In India the incongruities of heathenism are even more striking. A visit to Benares, the Mecca of Hinduism, impresses one with this in many ways. As he goes up and down the river in a boat, he sees the crowds of Hindus at the bathing ghats with earnest faces, repeating "Ram! Ram!" "Hari Ji," "Krishen Ji," or some other 'vain repetitions.' The women, especially, show great devotion, and in some faces there is an earnestness that is almost painful. As one gets accustomed to the sight, individuals call attention. A holy (?) Brahman, fed by offerings until the bulk of his naked body seems inhuman, sits receiving the devotions of these poor women who are seeking release for their spirits after death. An old woman sits behind him, feeling his bare back with her groping hands, hoping in this way to gain some merit. The steps going up from the water lead up to idols of the most degrading significance, while what might once have been the elevating significance of others, has been lost in the darkness which superstitious idolatry brings to their devotees.

Here is a boat load of pilgrims going to some shrine. They have come from the

uttermost parts of India to pay their respects to the Ganges, and to take with them vessels of the holy water to their far-away homes. We have just passed the pilgrims when the dead body of a cow comes floating by. It has lain at the bottom of the river until it became so bloated that it now floats—a loathsome sight! The sacred cow was given to Mother Ganges, and the worshippers in the water see nothing disgusting in the floating carcass.

But now the boatman has stopped and we are taken up the bank past the holy well. Here the pilgrims first bathe to free themselves from all uncleanness before they are allowed to enter the holy waters of the river. When we look down into the well and see the water so dirty and covered with a green scum, and remember the cow, the famous Ganges has lost some of its romance for us.

But our guide takes us on to a temple, which he says must be visited—it is most holy! We enter wearing our cow-skin shoes, and find that one side of the temple has been reserved for holiness, and the other three sides are given up to the tourist in the hope of possible bakhshish.

The winding way through the narrow streets reveals idolatry on all sides, but it all seems centered in the golden temple, for thither at all times the crowds are thronging. In passing the image of an immense bull, near the well of knowledge, covered with floral offerings, and other flower decked images, there is a sickening sense of the unreality of it all, when these same floral offerings are urged on one in expectation of a bakhshish from the tourist! Even the golden temple which as yet is too sacred for any but Hindu tread, has accommodated itself to the tourist and a hole is made in the wall, where one can look into this most holy place of the Hindu. Also an upstairs varandah across the narrow street is reserved for the same purpose. As one goes down the narrow streets, on all sides vendors are offering little brass gods for sale to the tourist, thus making profit of their sacred (?) religion.

The cow-temple which is too hallowed for the tread of cow-skin shoes, has a back entrance and a parapet running around below the door—a part of which is marked off for the tourist—and here he can stand and look at the sacred animals and their devotees.

The monkey temple reveals the pliancy of the Hindu religion to the desires of the flesh. An orthodox Hindu will not eat meat under ordinary circumstances—but the goddess worshipped at this temple must have offerings of blood. So when her devotees are meat hungry, they take their goats to this temple and pour out the blood as an offering. It is then perfectly legitimate for them to take the meat home and eat it, for the eating of flesh, otherwise forbidden, now becomes a religious service.

But what can be said about the fruits of Hinduism and the condition of the land where it prevails. Much has been said about the evils of child-marriage, but one can realize something of what it is only when called upon to help one of these little ones, who is a physical wreck.

A mother brought her daughter to some of our missionaries, pleading with them to do something for her. The little thing was only eleven years old and had lived with her husband two years. Her condition was not worse than thousands of other little girl-wives in this country of boasted ancient Hinduism. When the mother was asked why they had married her so young, she said that the family into which they had married her was a rich one, and they did not want to miss the opportunity of getting a good sum of money for her. The Hindu hymns written in the times of the Rig Veda show that the present system of child marriages did not then prevail. One writer says: "Marriages were not simply arranged by the parents; brides were grown up and expected to manage their households instead of being placed under the mothers-in-law." This goes to prove deterioration in practice, which

is one of the fruits of idolatry.

And what can be said of the little temple girls who have been given to the priests, thus making vice religious merit!

Passing near a Hindu bathing tank, one is shocked to see the women sometmes bathing naked before the eyes of all. An educated Hindu once made a pilgrimage to the sacred Ganges at Hardwar. He expressed himself as being thoroughly disgusted at seeing the promiscuous bathing in the river with not the slightest regard for decency. The woman who can show such self-forgetfulness and devotion is accounted to be on a high religious plain. Fit emblem, this, of Hinduism! Caste with all its evils is another fruit of degenerate Hinduism, for "in the Rig Veda the four castes are only once mentioned, and that in a hymn of comparatively recent origin."

False charity is another fruit of heathenism. India has been called the "land of charity and the land of beggars." Pandit Sivanath Sastri has said "Hindu indiscriminate charity saps the very foundation of national manliness, gives a premium to indolence, and trains up men and women to the meanness of beggary and not to the dignity of labor." Giving is done to obtain merit. In giving, those whose necessities are greatest are ignored. It is considered a far greater merit to give to a rich Brahman than to a starving beggar. In Bombay there is a hospital for old bullocks, dogs and cats, but a poor leper died at its gates from starvation. The big strong fakir who can bawl the loudest and with the most threatening voice gets the most alms, while the sick, infirm and old are left to suffer.

Another result of heathenism is a low ideal of divinity in its dealings with men. The families of grain merchants often mix some abominable thing with their offerings to the gods so that they will be angry and not send rain, and the price of grain will go up, of course, to their own profit. Mothers often give their children names meaning sorrow, pain or old age, so that the gods will think they do not care for them and so will not take them away from them.

We are sometimes told by educated Hindus that they do not worship the idols, but that these idols only represent the spirit of good and evil, or impersonate high conceptions and ideals. But to the majority of Hindus the idols are gods to be worshipped. A Hindu temple was near a missionary camp, and the missionary's six year old son was much interested in watching the women bring their offerings to the temple. He came quite excited to his mother and said, "Mamma, some women brought some food to the idol, and the man (priest) took it in and shut the door. After awhile he brought the dish back empty. The women said that the idol ate the food, but it didn't. The man ate the food, or else why did he shut the door? He told the women a lie, when he said that the idol ate it." The western mind, although the child was only six, recognized the impossibility of oriental credulity.

The use of charms has been a great drawback to the growth of Christian conceptions in India. These are little silver ornaments or strings with knots in them over which fakirs repeat their charms. When a missionary is visiting inquirers, sometimes a child in its mother's arms, will have a charm tied about the neck or arm. Being asked about it the mother says: "He was sick and I went to a fakir and had this put on him." The mothers, too, are sometimes wearing these, and when told that if they trust in such things they cannot be counted as inquirers, they seem very much surprised. That they recognize it to be but a superstition is sometimes shown by their readiness to acknowledge the reasonableness of the objection to them. It is hard for even Christians to cast away charms for certain occasions. One missionary says that he never performs a marriage ceremony without first finding out whether charms are con-

SCENE NO. 1.

SCENE No. 2.

HEATHENISM AS IT IS.

The above pictures represent a Heathen Festival in the streets of Pathankot, India.

cealed in some way on the bride and groom. Another missionary tells of going to a village where a Christian man was lying sick. Before his arrival a non-Christian connection of the man's family had come to see him and had insisted on removing the evil spirit of the disease. He covered the sick man with a large cloth and when the missionary arrived he saw the man and some of his friends stripped naked, beating a drum and having a wild dance about the bed of the sick man. The wife of one of the village Christians died and he brought home a second wife. The women of the family gave her a large neck ornament which the first wife had worn and told her that she must wear this or the spirit of the first wife would haunt her. "But," she protested, "I am a Christian and have been taught not to believe in haunting spirits and charms to keep them off." They answered, "This is not a charm, but an ornament, and it would be showing great disrespect to the dead wife if you would not wear it." Not to offend them, she put it on, but was not at all comfortable about it. "This smells," she said, "and I can't wear it." They scoured it thoroughly and put it on her again, but still she was not satisfied. She went to the Christian worker's wife about it and told her her difficulty. "There is a smell or something about it and I can't wear it." The worker's wife said, "You don't have to wear it, for Christians don't believe in such things. Let us open it up and see what is in it." They opened it and found thirteen charms concealed. The worker's wife said, "You see God gave you the uneasy spirit about wearing it because it was wrong to do so. We are to avoid even the appearance of evil. Remember this and don't put anything on that is given to you to wear without knowing first what it is."

The value put on life by the Hindu has been lauded in all countries. This even extends to vermin. When a tree is in the corner of the courtyard in a village home, its shade is a great blessing. One day a missionary visited a Hindu home where the valued tree was being eaten by worms. "Why don't you kill the worms and save the tree?" asked the missionary. "And who would forgive the sin of murder?" answered the woman.

Some of our Panjabi Christian workers went down to Central India, the heart of Hinduism, at the time of the famine to relieve suffering. One of them spoke with disgust of what he saw there. Some money lenders who were most orthodox Hindus, would, after their devotions and ablutions, feed the pariah dogs which abound in all India. After this highly religious act they would go to some village where some debtor lived who was starving, and take all the wood from the roof of his house and give in return one meal of food. Truly the Hindu's care for life is not prompted by the love which said, "Blessed are the merciful."

WATER CARRIER IN INDIA.

One of our native pastors gives this experience which led him first to seek for something better than his religion. When but a boy he went on a pilgrimage to a holy place with a crowd of other pilgrims. Having given their offerings and performed their religious rites, they returned. During the night, as they

camped out under the open sky, the baby of one of the women died. She crept to where another woman was sleeping with her baby and exchanged the dead child for the living one. In the morning there was a great quarrel and much abuse and a law suit followed before the mother of the living child regained her baby. "I was disgusted," said the minister, "with such a religion, when one having only recently performed her devotions at the holy place, could so soon commit such a crime, and I began to inquire for a religion that had a purifying effect on the lives of its followers."

The following wonderful testimony is given by a villager who is an orthodox Hindu with no thought of changing his religion. When a Hindu dies, some of his near relatives take his bones to throw them into the Ganges. He took his brother's bones to Hardwar for this purpose. There are a lot of Brahmans there, and they have made an agreement among themselves dividing the Panjab off into sections. When a pilgrim comes, they find out from what place he is and he then becomes the prey of the Brahman who claims that section of the country. There are certain places where it is right to throw the bones, and certain rites which are to be performed. This particular Brahman gives the information only by bits, taking money for each item. He makes sure that he has taken all the money his victim has before he imparts all the information required. Often the poor pilgrim has not money left for the return journey on the train and has to walk the weary way home. This villager, after much trouble and expense, found out what he was to do and where he was to throw the bones. According to custom some gold had been tied up with the bones, an offering to the Ganges. He waded out into the river and sank the bundle. A Brahman followed closely and before it could reach the bottom he dived, brought up the bundle, took out the gold and threw the bones back. The villager says, "I went there to worship, but came away full of anger and disgust."

Count Okuma, president of a university at Tokio, in a speech delivered at a meeting of the Indo-Japanese Association of which he is president, said, "If India has fallen on evil days she has to thank her caste system and her religious superstitions." Commenting on this, the editor of the leading daily of the Panjab, says, "So much has been said of recent years in glorification of early Sanskrit literature, that this bluff straight forward denunciation of the corrupt systems of religious beliefs with which India is now permeated, is highly appropriate. Careless observers are too apt to confuse the sublime thoughts of early Aryan teachers with the corrupt systems of the present day." These are both impartial critics and their testimony has much weight.

The influence of heathen superstition has been so insidious that it has so effected Mohammedanism in India as to stultify its boasted hatred of idolatry.

There is a grave of a Mohammedan fakir in a village. It happened that a traveler spent a night near the grave. During the night his bed creaked so that he was much frightened. Then (so the tradition goes) the fakir spoke to him out of his grave and told him that he had committed a great sin in sleeping there for it was holy ground, and no one was to so trespass. This then became a sacred worshipping place for the Mohammedan farmers, and the women of the village to this day put lighted lamps on the grave at night and bring offerings of rice. At other sacred Mohammedan graves, too, women can be seen climbing the steps on their knees, kissing them as they go. Idol worship and its superstitions deaden reason, morals and all that men hold dear.

"Their idols are silver and gold, the work of men's hands. They have mouths, but they speak not; eyes have they but they see not. They have ears but they hear not; noses have they but they smell not. They have hands but they handle not; feet have they but they walk not; neither speak they through their throat. They that make them shall be like them. Yea, every one that trusteth in them."

What Retrenchment Means in India.

By Rev. W. B. Anderson, Sialkota, Punjab.

THE nearest tie that the home church has to the foreign field is the missionary, and the home church can understand him better than she can any other part of the field or its equipment, so it will be well first to notice what the effect of retrenchment will be on the missionary.

Even adversity must have its very precious lessons to those who love God and try to do His will, so in so far as the missionary is doing this he will get some marked blessings from retrenchment. Looking at the matter from this side there are at least two great lessons that the missionaries learn from the cutting down of the estimate. One lesson is that of economy in the use of the funds entrusted to them. Most missions have a severe and continual lesson in this matter, but it is a good thing when the missionaries come together as they do twice in the year to consider matters of finance, that they have to look carefully to the expenditure of every cent. Once in the year the estimates for the work of the next year are always made. At this meeting of the missionaries all the work of each station is passed in review before the mission, and each item of expenditure is called into question, or may be. Then, when all cutting and paring possible has been done on the estimate of each station, the mission has to calculate on what the most meagre advance possible can be estimated at, and put that down in a column by itself, where it is almost sure to be disallowed by the Board and the General Assembly, because of the lack of funds. Still, lessons in economy are good.

Then there is the other lesson that can be learned from this adversity, and that is a lesson of increased faith in God. The missionary in the case in point is not only human, but he is American, and there is danger that he may begin to think that all that is needed for the evangelization of India is the money to procure the men and keep the institutions going. He needs very, very often to be driven back to the place where he will realize that the kingdom, and the power, and the glory are God's, and that often He has other ways from ours.

The effects of the church's failure to do her duty cannot all be good for the missionary, however. In the efforts of the missionary it is not economy for him to have to spend too much of his time trying to make both ends meet, or in doing things that could be done by some one native to the country, while he was doing something that the native could not do. That is bad economy.

Then it is a large drain on the spirituality of the missionary. Missionaries above all people need to keep their lives bright and cheerful. They must do this or fail. It is hard to see doors open on every hand, and to have enough work planned for several persons to do, and to see the doors standing waiting to be entered or being closed, and the work that one feels must be done left undone.

A few days of this might be very inspiring, but years of it must be overburdening in the end. Most missionaries keep wonderfully bright and strong, but it is only through faith in God, and with the hope that the church will *surely soon* awaken to her duty.

What Is the Effect of Retrenchment on Our Institutions?

If people from the home land could see the bareness of our school rooms, and the little money that is spent on things that teachers at home consider a bare necessity, they would be sure that the schools were not over-equipped. In many of the village schools boys sit on the bare ground because mats that cost six and eight cents apiece are considered too great a luxury. In very few of the vil-

lage schools are there any blackboards, because these cannot be afforded. Even in the high schools and the college the seats are of very roughly prepared boards, and the walls and floors are utterly bare. There is need of much better equipment, but there is a greater need of expansion, so the improvement in equipment must wait.

What has been said of the schools can be said of the hospitals. If some of the surgeons at home could see the conditions under which medical work is carried on in India in most of the mission hospitals, they would surely marvel at the results. But with retrenchment before her, the mission must not only not think of improving the new work, but the expansion that seems to be imperative must wait.

What is the effect of retrenchment on the evangelistic work?

When some people hear of the efforts that are being made to establish self-support in the Indian church, they begin to think that India is almost evangelized. They do not realize that even when the church has become self-supporting, she is only touching the border of the work of evangelizing India, and that border is the lower hem of society in India. Self-support is coming, and it must come before there is a strong church, and a self-supporting church will be a missionary church, but it is not yet time for us to imagine that our task is done.

In the midst of the field of every missionary there are places where the mission is longing to send men. There are cities that seem particularly ready, or fields that seem just now specially promising, right in the midst of our work that is already established.

Then within the limits of our field there are whole territories where there is not even yet a station established. There are whole counties where the gospel has never yet been preached. For years the church of Christ prayed for open doors, but there is no need of such prayer any longer in the United Presbyterian Church, for God has set many doors wide open before her.

Retrenchment in the evangelistic work means that the missionary in this branch of the work will have still to strive to hold his own, and that the waiting fields must wait for the gospel, and that the present passing opportunities must be allowed to slip away. To-day conditions are most favorable for preaching the gospel in India, but who knows what the conditions may be to-morrow.

What Does Retrenchment Mean to the Great Non-Christian Population of India?

Only those who have lived in non-Christian lands can have any conception of the narrowness of life where Christ is not. The matter of being without Christ must be discussed by each person in the terms of his own personal experience. Take Christ out of your own life, and your home, and your government, and your literature, and your neighborhood, and how would you like to continue to live? What it would mean to each person must depend on how much of a place Christ has found in each one of these for the individual. Even if any should try to imagine what it would mean he must fail to arrive at much of a conception of what it would mean, unless he has lived in the midst of a Christless people, in Christless homes, reading a Christless literature, and living up to Christless ideals. To one who has seen it thus it is a most pitiable thing.

This is the condition of millions on millions of people in India. These people are very needy for Christ, although they do not want Him. They are hungry for life, but they do not yet know the great Giver of Life. There are now many avenues by which these may be brought to a knowledge of our Lord, but it will take men and money to carry the knowledge of the Saviour to them, and in the time that it takes to collect the money and send the men, they must wait and continue to live and die without our Christ.

Then Last, But First, What Does Retrenchment Mean to the Lord of India's Harvest.

Men can have some little conception of the need of India for Christ, but at the best they can have only a slight conception. Christ sees India in all the depths of her present moral condition. He sees her slavery to lust, and caste, and ignorance in the midst of boasted knowledge. He knows that there is only one who can liberate her, and He has made all His plans accordingly that she should be liberated.

But Christ, from the same place where He sees India's great need, is able to look down and see the great bounty with which He has poured out His wealth on the churches in the home lands. He has made men stewards of His wealth. He has told them that as this is poured out to them, they are to pour out to others. He has given the command to preach the gospel to India just as rapidly as possible, and he has put all the needed resource at the disposal of the church. He has given men the great commission to witness. He has poured out His Spirit to empower them for the work, and He has put abundance of wealth into their hands. He has told men that when their task is done, He will come. He sees to a most deplorable extent the witnessing forgotten, the Spirit grieved, and the wealth hoarded or selfishly squandered. The Lord of the harvest is love and he can be only pained and grieved until His church turns in earnest to the task that He has so lovingly set for her to do.

Has Our Appeal Been Understood?

By Rev. Robert Stewart, D. D., Jhelum, India.

OCTOBER 31st, 1902, our India Mission issued an appeal for 180 missionaries to engage specially in evangelistic work. It was an unprecedented call, and gives promise of making an epoch in modern missions. But some people do not seem to understand it.

Its genesis runs back more than twenty years ago when a letter was received from Mr. W. J. Sawyer, the chairman of the Quarter Centennial Committee, asking how many years it would take to evangelize our field—to which an answer was given by one of our missionaries. Neither question nor answer was ever published, but the correspondence stirred up thought and stimulated to great effort.

About the same time Rev. Joseph Cook, LL. D., in making a tour of observation among missions was reported as saying that there ought to be one missionary for every 50,000 people in heathen land.

Mr. John R. Mott also announced the principle, which now seems like an axiom that the Christian church of any particular time should consider itself responsible for the evangelization of the people of its own generation; and this proposition was emphasized in a pamphlet which was circulated far and wide.

In October, 1902, Mr. Mott's brother-in-law, our Mr. J. Campbell White, visited this mission and suggested action looking to the practical fulfilment within our borders of the duty pointed out by Mr. Mott.

Only a suggestion was necessary to secure results. Through God's grace the spiritual condition of our members was ripe for just such action. Hence our APPEAL, which was endorsed by the Madras Conference (of Nov., 1902) and followed by similar appeals in and out of India, and which now is finding renewed interest in the Mission Boards of America.

It was an appeal for more evangelistic missionaries, and thus fell in line with the main policy of our mission which has been all along more evangelistic than educa-

tional in its character. It fixes two missionaries, one man and one woman, for every 50,000 persons within our field as the number that could be expected with the help of native assistants, to bring the gospel intelligently and forcibly to the attention of all persons of discretion in the region for which we are responsible within a period of 40 years, which may be counted as the length of a generation. It assumes conditions (educational, social, governmental, political, pecuniary, moral, religious, and otherwise) equally favorable to those which have existed in the past.

It argues (1) from results that have already been attained in the history of the Mission, (2) from the number of square miles in the field, and (3) from the number of villages and cities within our bounds. The development of these arguments cannot be given here.

In our field are about 5,075,000 people, or 101½ sections of 50,000 each. The total number of evangelistic missionaries therefore required would be 203—say 101 men and 102 women. We called for only 180 because 11 men and 14 women were already on the ground, 178 would have been the exact number demanded; but we made it a round number, 180.

Since 1902 there have been changes. Now we have 33 evangelists—13 men and 20 women, so that only 82 women and 88 men are required, or a total of 170. Of course we do not count those who are home on furlough. When they come back others will take their places on furlough.

This leads to the remark that provision must be made for such absentees, that is, our appeal implies a call for 12 or 14 per cent. more than the number of evangelists actually engaged in work at any one time.

More than this, no mention is made in our appeal of persons needed to manage our institution—High Schools, College, Seminary, Hospitals, Industrial Homes, &c. These must be provided for in addition to evangelistic laborers, although an evangelistic worker may become an institutional worker and vice versa.

And then it must be remembered that missionaries die, get sick, or for various reasons retire from the field. The average period of work is perhaps 16 years. Hence the laborers required would be more than doubled during a generation of 40 years.

So while the appeal was for only 180 additional evangelists, any reflecting person will perceive that it meant a great many more in the long run—to say nothing of the heads of institutions.

Our Appeal, too, included a call for money to house the missionaries when they come to the field. They must have places to live in and these must be scattered all through the fields.

Now what has been the success of our call?

As to the number of missionaries, we have now *two* more men evangelists and *six* more women—*eight of an increase altogether in five-and-a-half years.* Any school boy or girl can calculate how long it would take at this rate to get the whole number required. Not counting substitutes or institutional workers, to provide 170 more evangelistic labors alone would *take 117 years from this date, or nearly three generations.*

As to houses for the coming missionaries, counting one for each man and one for every two ladies, six more are required at the present time and 129 more to supply the evangelists still called for. The cost of these ought to be included in the Semi-Centennial Fund.

Now as to the ability of the church to meet this demand, I need only point to what the Moravian church has been doing. What they *have* done we *can* do.

But what about our other missions? We should be very glad indeed if the Egyptian Mission would get all they asked for and the Soudan Mission too, if there is enough over to furnish the supply. And less than an average of *one missionary to every congregation at home*

(what the Moravians aim at, if I am not mistaken) would give the total for all.

But the church at home should remember that there is a special, *a very special* obligation resting on the home church with reference to the *old* missions, and those that are *successful in securing converts*.

Such a mission is our India Mission. None surpasses it. Here we should "strike while the iron is hot," as the Presbyterians are doing in Korea.

Our motto is Carey's: Attempt great things for God; expect great things from God".

Feb. 5, 1908.

Have We Understood the Call for More Laborers?

By Mrs. Haider Ewing Rankin, Tulsa, Okla.

[For information indebtedness is to minutes of Foreign Board—the appeal of 1903, and Mrs E. M. Bill.]

FOR years according to custom the call for missionaries to the foreign field had been regulated by the "ordinary growth of zeal and liberality in the American Church" and not according to the "need" of the field. Six years ago an appeal according to the "need" was made by India for 180 new missionaries and by Egypt, exclusive of the Sudan, for 280. This was a strange and startling innovation to our church which was just congratulating itself on having sent out 14 new missionaries. If the call was startling surely the "need" must be more so.

Let us confine ourselves in this India number of our Magazine to India's call.

Let us consider:—

1. The magnitude of the area. Our field is larger than Connecticut, Massachusetts and New Jersey. Its population is 5,000,000 and almost all are either Mohammedan or idolaters and 95 out of 100 are illiterate. Including Europeans not three-fifths of one per cent are even nominally Christian.

2. The need of the natives: 150,000 die each year in ignorance of the Saviour and each year 150,000 are born in need of that knowledge.

3. The need of the workers: six years ago there were 29 missionaries giving their time to evangelistic work alone. This averaged to each worker more than 333,000; or, Pittsburg would not be large enough for one missionary.

4. At the present rate it would take 200 or 300 years to evangelize our portion of India.

In view of these needs our missionaries on the fields asked for one ordained minister and one unmarried woman missionary for every 50,000 and for the funds to support them and their work. In order to accomplish this it would require one missionary from every 650 of our membership and our offerings would need to be increased four fold.

Inquiry was aroused as to how this could be accomplished. One apparently feasible plan was suggested—that we send 50 missionaries each year for 10 years. An increase of less than *two cents a week from each member* would support the 50 and their work, so if the workers would go surely they could be sent.

HAVE WE UNDERSTOOD THE CALL?

Will not our response answer in a measure at least the question? According to the plan just mentioned we should send to India 18 missionaries each year. In 1902, the year preceeding the appeal, we sent 6 missionaries to India. In

1903, the year of the call, we sent 4; in 1904, the first year after the call, we sent 9; in 1905 we sent 7; in 1906 we sent 3.

The call was for ordained ministers and unmarried women missionaries, so teachers are not included in this estimate.

We have sent during the last five years to India less than one third of the 90 missionaries called for. These recruits scarcely fill the places of the fallen ones. What of the advance!

We have eight women ready to fill vacancies and to "Go Forward" and financial provision for not even three has forth come. Have we understood the call? A call to be understood must be clear, of no "uncertain sound," definite and directly aimed. Does this call fall short of any of these characteristics? The call is not ours. It is God's. The *understanding* of the call is then the question.

There can be no doubt that this call uttered by our missions in India and Egypt struck the scales from the eyes of the churches and let them catch a glimpse of the real need and the imperative importance of the work undertaken in the mission fields. It has sent the Church to wrestle with God; to agonize in prayer that it might understand what God meant in giving voice to this call that has done so much to awaken Christendom. Can He mean that there is to be a new consecration of means? Of men and women? Are we sure we understand Him yet?

Let us keep close to that place of prayer until we hear the voice: "This is the way. Walk ye in it."

Study for the Month.

JUNE—INDIA, OUR MISSION.

1. Higher education for the women of India.
2. Our boarding schools and orphanages.
3. Our work in the canal districts.
4. Industrial training for India Christians.
5. The Christian village system in India.
6. Our sisters in India and present opportunities to reach them.
7. Heathenism in India.
8. Unrest in India; its cause; how it affects the mission work.
9. What retrenchment means in India.
10. *Have we understood the call for more laborers?*

Arrangements have been made with the publishers of the **MISSIONARY REVIEW OF THE WORLD** whereby the **WOMEN'S MISSIONARY MAGAZINE** and the **MISSIONARY REVIEW** may both be secured for the $2.50, the regular price of the **REVIEW**. Subscribers must combine the two in one remittance and also be NEW subscribers to the **REVIEW** in order to obtain this special and liberal offer, and must send the subscription to **MRS. S. M. KELSO, XENIA, O.** During the month of February several persons availed themselves of this opportunity. Many others should do so. The two magazines are devoted entirely to missions. You need them.

FORM OF BEQUEST.

I do give and bequeath the sum of ——— dollars to the Women's General Missionary Society of the United Presbyterian Church of North America.

Or, if the bequest be of real estate as follows:

"I do give, devise and bequeath unto the Women's General Missionary Society of the United Presbyterian Church of North America all that certain piece of land in —— and described as follows:

NOTE—Any person desiring to designate to any particular department or departments of work, see leaflet entitled "Departments of Work." Order from Women's Board, 209 9th St., Pittsburg, Pa.

Editorial.

Your Attention!

During the month of March one thousand circular letters were sent to one thousand subscribers with coin cards to be returned with *one new subscriber* for the Woman's Missionary Magazine. Some have sent in their *new subscriber*? Have you a coin card? We need that one subscription. This number contains 44 pages; 12 additional pages were added to our regular issue in order to accomodate this interesting study on India missions, and then we had to omit for another number *four* excellent articles intended for this issue.

Is it too much to ask our readers to help with this campaign for increased interest in missions and for a larger circulation of the Women's Missionary Magazine?

Help us to report a gain of *one thousand* new subscribers at the May Convention. The cost of material in publishing a magazine is a problem for every issue. Help us to solve this problem by *one new* subscription—any *one*! Every *one*! Send *one*!

THE HOPE OF MISSIONS—Isaiah 42: 1-17.

A Notable Thank-offering.

SEVENTEEN THANK-OFFERING BOXES CONTAINED $170.50.

If our church in the home land had brought offerings in proportion to their ability as reported in the following from the Thank-offering taken at Girls' Boarding school, Cairo, Egypt—the $100,000 asked as a suitable offering for our twenty-fifth anniversary in May—would be a minimum sum. Have any made denials equivalent to the following?

Cairo, March 10th, 1908.

February 19th was another memorable day in the history of our Girls' Boarding school in Cairo, when we lifted our Annual Thank-offering. At the beginning of the month, as it has been our custom to do, we distributed Thank-offering boxes among the different teachers' to be kept in their class rooms for a daily free will offering. There were 17 boxes given out in the school. I sent boxes to several of our former graduates and they responded most heartily. Our Thank-offering was so large last year and much beyond our expectations, that I scarcely had hoped that we could do as well this year. But my small faith was put to shame when the boxes were opened and contents summed up and we had an offering of $177.50. The year previous it was $160.00 The girls entered into the spirit of giving so much that they gave all the money they had allotted them for spending money. It made my heart glad to see them growing in the spirit of liberality. Also, it was most commendable, the hearty response the former graduates gave. And most of them were from Greek Catholic and Coptic homes. They love their Alma Mater and have been so sincerely influenced by the Gospel, that they work and pray for the extension of our Master's Kingdom here on earth. The precious seed that has been sown in their hearts is bringing forth fruit in their lives. These girls are perhaps more interested in the Thank-offering because it is to be used in supporting work for women and girls in Egypt, under the care of the Synod of the Nile.

Home effort and interests appeal to them very much. We are trying to direct them towards self support. At the end of this month the Delta Ladies' Presbyterial meets and we look forward to a refreshing time. Yours Sincerely,

E. O. Kyle.

In this connection we wish to acknowledge the receipt of a most interesting account of the laying of the corner stone of a new building at Cairo Girls' Boarding School—a much needed and long waited for building. It is of great regret that this article must wait for publication until the next number. Our in-

ability to provide space for all the material at hand is a positive disappointment. We cannot afford to increase our pages beyond the 16 extra already added. Three articles on India study, a report of Young People's convention at Pittsburg, and the one above referred to, by Ella O. Kyle—this latter will certainly find its place in the June number.

Do not forget the girls in Egypt.

"HAVE WE REALLY GRASPED THE SUPREME PROBLEMS OF INDIA?"

Read the Missionary Review of the World—April number—in connection with this May number of Women's Missionary Magazine.

A Loving Testimony to Mrs. John D. Fraser,

Corresponding Secretary of the Aged People's Home.

"BE THOU FAITHFUL UNTO DEATH AND I WILL GIVE THEE A CROWN OF LIFE."

This promise seems very appropriate to place on record in memorial testimony on the death of our dear sister and co-worker, Mrs. J. D. Fraser, which occurred on Saturday, March 14, 1908, whom we so sadly miss to-day.

Surely one was never more faithful nor had a brighter crown awaiting her. A faithful friend, a faithful helper, a faithful follower of her Lord and Master, a humble child of God.

We shall not soon forget that day when the news of her death was brought to our homes by telephone, she having been with us only the day before in Board Meeting. It is hard to realize that we shall never see her face or hear her voice again. No meeting was complete without her cheery, helpful presence, and she was never absent unless providentially hindered. She had served as Corresponding Secretary of the Aged People's Home for years. She leaves to us the example of unselfish devotion to her Master. She has gone to be with the Saviour whom she loved and served so faithfully on earth.

While we know that God in His infinite wisdom never makes any mistakes and that "one by one He is gathering home his workers," yet she will be sadly missed in all the different departments of our church work.

To the bereaved husband, daughter and sons we extend our sympathy, knowing that her loving companionship will be sadly missed in heart and home, commending them to the loving Saviour whom she served, and with whom she now abides. Her memory is a legacy to all who love her.

"They never quite leave us, our friends who have passed
Through the shadows of death to the sunlight above.
A thousand sweet memories are holding them fast
To the places they blessed in their presence and love."

Miss E. D. Brown
Mrs. D. K. Bryce
Mrs. John S. Crawford
Committee.

We enjoyed a personal acquaintance with Mrs. Fraser. We sorrow sincerely with her family in this bereavement, also The Women's Association in the loss that has come to them. Mrs. Fraser was eminently fitted for the service she gave herself in all Christian work; her rare cordiality and sweet friendship are of precious memory.—Eds.

Rev. Sam'l Currie Ewing, D. D.

Another pioneer missionary of our church has received his summons "to come up higher." We have received no communication especially for the Magazine, but doubtless will in due time have a fuller account of his life and service for Egypt. Dr. Ewing was highly esteemed as a foreign missionary. "He planned for great things, and without discouragement worked for large results."

Entering the mission field at an early time in life, he was able to accomplish

much and the Church will honor his work which was so dear to him, and amid its surroundings will his body rest until the resurrection morn. To his suddenly bereaved family, wife, daughter and son the Women's Missionary Magazine unites with the whole church in giving sincere sympathy.

DELEGATES TO CONVENTION! DO NOT FAIL TO ATTEND THE QUIET HOUR SERVICES.

Notice to Presbyterial Secretaries.

Please send to the Statistical Secretary the names of all *new* Presbyterial Officers, as soon as possible after the annual election. Address Statistical Secretary, Care of Women's Board,
907 Publication Bldg, Ninth St.
Pittsburg, Pa.

Life Memberships will be received and credited to the Silver Anniversary Offering until June 1st.

Notice!

The Westminster Women's Club will hold its annual reunion at the "The Rittenhouse," North Highland Avenue, Pittsburg, on Saturday, May 16, at one o'clock. Luncheon will be served at $1.50 per plate. A business meeting will be held promptly at twelve o'clock. It is hoped that all alumnae and friends attending the Women's General Missionary Convention will avail themselves of this opportunity to meet old College acquaintances and enjoy the fellowship of the occasion.

The Rittenhouse cafe is but a few doors from the Convention Church. Please send acceptance to Mrs. John McNaugher, 220 Lafayette Avenue, Pittsburg, North Side, not later than Thursday, May 14th.

See the list of YARDS OF DIMES and LIFE MEMBERS in this issue. Help to increase its length before June 1st.

The May Meetings.

"The old-fashioned gibe at the 'May Meetings' seems to have died out, happily. The notion that they are merely occasions for the display of rhetoric is falsified by the results accruing from these annual gatherings. A glance at the ever-growing list of meetings shows us over what an enormous area Christian work is spread, and to how great an extent specializing is carried on. It is a very helpful thing for all concerned that once a year these widely-spread efforts should be concentrated within a given period and for a particular purpose. It is a rebuke to doubt and fear, and it helps us to understand in some measure to what an extent the Kingdom of God has already come."

WANTED!! ONE thousand new subscribers before May first, from ONE thousand readers of the Women's Missionary Magazine!! Will you send ONE?

Women's Missionary Magazine subscription price 60 cents a year. Single copies 10 cents. Payable in advance.

Many thanks for this message.—Eds.
Dear Magazine:—

I read the appeal from Egypt. The members of our W. M. S. read it. We were touched, were much moved and quickened in our intercessions and at our last meeting which we held February 13th, we pledged ourselves for $15 more; we have averaged about $125 per year, including our Thank-offerings Our country members are much scattered and our society has 21 or 22 paying members. We also appointed a committee to organize a Young Ladies Society; we intend to do more in the future than we have in the past. With prayer for the Editors of our Magazine,

(Mrs.) Jennie T. Gibson.
Kimbolton, O., February 21, 1908.

Remember the twenty-fifth Annual Convention in its sessions May 14-18. Pray for the cause represented.

Thank-offering.

EDITED BY MRS. MARY CLOKEY PORTER,
15 Marshall Avenue, Allegheny, Pa.

Thank-Offering Message.

The women and children of the United Presbyterian church have during the last twelve months taken a long step forward. Not one step backward must be taken.

Keep in mind the regular Thank-offering for the fall of 1908, and let not one society *lower* its standard in giving to the great cause of missions.

A Good Rule.

Place your aim high for the coming months, and through prayer and effort and consecration of the means God has entrusted to your care, you will reach it.

The growth of Christ's kingdom in the fields committed to your special care depends upon your efforts put forth earnestly and zealously.

Not Too Late.

If there is one reader of this Magazine who has not yet contributed to the Silver Anniversary Fund, *do so now.* It is desirable that all offerings for this Fund be sent in as early as possible, although the treasurer's books for the Thank-offering will not close until June 1st. All sums received after that time will be counted on the offering of the next fall.

Let earnest prayers go up daily for God's blessing upon the Twenty-fifth Annual Convention to be held in Sixth Church, Pittsburg, May 14-18.

Silver Anniversary Certificates

Every individual, family, Senior or Junior society, or Sabbath School class contributing a Life Membership fee ($25.00) or five dollars to the Dime Fund, is entitled to a copy of the certificate which has received a most hearty welcome from all parts of the church. The Freedmen and Indians are having a part in the blessings which come from giving to the Lord's cause.

Life Members of W. G. M. S., (Additional.) $25.00 Each.

Mrs. Frank Getty, by W. M. S., West Philadelphia, Pa.

Mrs. Robert J. Hutton, Detroit, Mich.

Miss Fannie H. Williams, Salem, N. Y.

Mrs. Mary Barnes, 1st Church, Washington, Iowa.

Mrs. R. P. Lewis, 2nd Church, Washington, Iowa.

Mrs. J. A. Todd, 2nd Church, Washington, Iowa.

Mrs. W. H. Patterson, by W. M. S., Princeton, Ind.

Mrs. H. N. Freeman, McAlevy's Fort, Pa.

Mrs. Mary F. Barr, Canonsburg, Pa.

Mrs. Emma Brook, Stronghurst, Ill.

Mrs. Ella Torrence Hood, Buckingham, Iowa.

Mrs. H. H. Crawford, Argyle, N. Y.

Mrs. James Carson, Springfield, Ohio.

Mrs. James A. McClure, Columbus, O.

Mrs. D. K. Bryce, Pittsburg, Pa.

Miss Elizabeth Lyle, 2nd Church, Allegheny, Pa.

Miss Sarah Lyle, 2nd Church, Allegheny, Pa.

Mrs. H. E McCollum, Washington, Iowa.

Mrs. Mary E. Chambers, East Liverpool, Ohio.

Mrs. Abigal K. Dunbar, McDonald, Pa.

Mrs. Wm. Flinn, 6th Church, Pittsburg, Pa.

Mrs. Thomas Armstrong, 6th Church, Pittsburg, Pa.

Mrs. W. L. Sloan, 6th Church, Pittsburg, Pa.

Mrs. W. L. McCullagh, 6th Church, Pittsburg, Pa.

Mrs Margaret Freisell, 6th Church, Pittsburg, Pa.

Miss Jennie Kirkpatrick, 6th Church, Pittsburg, Pa.

Mrs. James Carothers, 6th Church, Pittsburg, Pa.

Mrs. J. A. Monteith, Stronghurst, Ill.

Mrs. James E. Creswell, Flat Rock, Ill.

Mrs. J. P. Davis, Pretty Prairie, Kan.

Mrs. M. H. S. Jackson, 2d Church, Philadelphia, Pa.

Mrs. Mary S. Gibson, Philadelphia, Pa.

Mrs. A. E. Curry, Brookville, Pa.

Mrs. A. W. Mabon, Indiana, Pa.

Mrs. Frank Collins, Cranesville, N. Y.

Mrs. Martha H. Robinson, Allegheny, Pa., by the F. M. S., 1st Church, Allegheny.

Mrs. S. T. McClelland, Ben Avon, Pa., by 1st Church, Allegheny.

Mrs. W. H. McMillan, Allegheny, Pa., by the W. M. S., 2nd Church, Allegheny.

Miss Anna B. Fraser, Allegheny, Pa., by the W. M. S., 2nd Church, Allegheny.

Mrs. W. C. Work, Valley Centre, Kan.

Miss Venie Smith, Wilkinsburg, Pa.

Mrs. B. F. Purviance, Pittsburg, Pa.

Mrs. W. R. Baldridge, Des Moines, Ia.

Mrs. Charles Laing, Ingram, Pa.

Mrs. J. H. McLean, Pittsburg, Pa.

Mrs. Thomas Balph, St. Clairsville, O.

Mrs. S. E. Findley, Mansfield, O.

Mrs. D. W. McNaugher, 4th Church, Allegheny, Pa.

Mrs. Mary C. McElIree, by W. M. S., 2nd Church, New Wilmington, Pa.

Mrs. Mary Stewart Campbell, New Wilmington, Pa.

Miss R. D. Taggart, New Wilmington, Pa.

Miss Agnes Hutchinson, Pittsburg, Pa.

Miss Sarah A. McPherson, Sharpsburg, Pa.

Mrs. W. H. Ewing, Pittsburg, Pa.

Mrs. R. S. McCague, Pittsburg, Pa.

Mrs. S. J. Gillespie, Pittsburg, Pa.

Mrs. John C. Brown, Jamestown, O.

Mrs. R. M. Knox, Hoopestown, Ill

The following are from Colorado Presbyterial:

Mrs. J. H. Taggart, Mrs. Inez Taggart Parce, Mrs. Nina Taggart Phillips, Miss Sadie T. White.

Mrs. Caroline A. Pollock, Pittsburg. Pa.

Mrs. Alexander Dempster, Pittsburg, Pa.

Mrs. G. E. Hawes, Braddock, Pa.

Miss Virginia Carothers, Braddock, Pa.

Mrs. Agnes Mellville, Washington, Ia.

Mrs. M. A. Hagler, 1st Church Xenia, O

Mrs. Theron Goode, Springfield, O.

Mrs. J. Mason Prugh, Sugar Creek Cong., Ohio

Mrs. J. W. Lawrence, 1st, Columbus, O

Mrs. Robert Livingstone, 1st, Columbus, O.

Mrs. J. C. Elliott, Swanwick, Ill

Mrs. S. R. Crothers, Sparta, Ill.

Mrs. Jennie Hutchison, 2nd Church, Xenia, O., R. F. D. 5.

Mrs. A. W. Caldwell, Cochranton, Pa.

Mrs. G. W. Aikin, Bellefontaine, O.

Mrs. Thomas Park, Allegheny, Pa.

Mrs. J. W. Duff, Sterling, Kan.

Mrs. Calvin E. Hogue, Monmouth, Ill.

Mrs. Rose Miller, Clarinda, Ia.

Mrs. R. E. McClure, Blairsville, Pa

Miss Sarah J. Frew, Ingram, Pa.

Junior Life Members, Additional. $10.00 Each.

William Floyd Frank, Wilkinsburg, Pa.

Julia Louise Barclay, Pittsburg, Pa.

Mary Louise Gibson, Pittsburg, Pa.

Sara Louise Park, Allegheny, Pa.

Howard Arthur Benthin, Pittsburg, Pa

Mary Louise Sawhill, Washington, Ia.

Margery Allison Fowler, Omaha, Neb.

Contributions to Silver Anniversary Dime Fund, Continued.

Y. W. M. S., Washington, Pa	$ 5.00
Mrs. S. G. McQuiston, Fowler, Cal	5.00

Jr. S., 1st Church, Wilmington, Del 5 00
S. S. Class, 2d Church, Youngstown, O., Mrs. J. B. Maguire, Teacher 5 00
Y. W. M. S., Lebanon Cong, O 6 00
Anna M. Henderson, Traer, Ia 5 00
Mrs. Mary Banker, Paterson, N. J 5 00
Miss Agnes P. Woods, Paterson, N. J 5 00
Miss May Winter, Robinson, Ill 10 00
Robert G. McWhorter, Cambridge, N. Y 5 00
Ruth I. McWhorter, Cambridge, N. Y 5 00
Mary E. McWhorter, Cambridge, N. Y 5 00
Y. W. M. S. 1st Church, Washington, Ia 5 00
Miss Bessie Hodil, DeHaven, Pa 5 00
Mrs. Ella B. Stephens, New Castle, Pa 5 00
W. M. S. Wilmington, Del 5 00
W. M. S. Denver, Col 10 00
Mrs. Ed. Manock, Sparland, Ill 5 00
Miss Nannie Leacox, Keota, Ia 5 00
Rob't McKnight, Jr. S. 1st Church, Pittsburg, Pa 5 00
Mr. & Mrs. W. C. Leonard, Rock Valley, Ia 5 00
Mrs. G. E. Hawes, Braddock, Pa 5 00
Mrs. Sarah Carothers, Braddock, Pa 5 00
Mrs. B. A. Maggini, Braddock, Pa 5 00
Miss Susie Collins, Braddock, Pa. 6 00
W. M. S., Braddock, Pa 10 00
Ladies Aid Society, Braddock, Pa. 5 00
Kenneth & Ralph Ramaley, Cleveland, O 10 00
W. M. S., Welda, Kan 5 00
W. M. S., Mt Hermon Church, O 10 00
W. M. S., Savannah, O 5 00
W. M. S., Sewickley, Pa. (additional) 15 00
W. M. S., Crawfordsville, Ia 6 25
Y. W. M. S., Ingram, Pa 5 00
W. M. S., Knoxville, Pa 5 00
Mrs. T. H. Hanna, for W. M. S. Fresno, Cal 5 00
Mrs. H. N. Cornes for Jr. S., Weiser, Idaho 5 00
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Miss Clara E. Nicoll, Bellevue, Pa 5 00
Jr. S., Baracha Church, Plumville, Pa 5 00
W. M. S., Baracha Church, Plumville, Pa 7 00
Jr. S., Mt. Lebanon, Pa 7 75
Miss Jessie Crawford, Allegheny, Pa 5 00
Mrs. W. G. Nichol, Fowler, Cal 5 00
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Jr S. 1st Church, Indiana, Pa (additional) 10 00
Edward Dickie, Jr. 1st Church, Indiana, Pa 2 00
Margaret Dickie, Jr. 1st Church, Indiana, Pa 2 00
Louise Dickie, Jr. 1st Church, Indiana, Pa 1 00
Edith Dickie, Jr. 1st Church, Indiana, Pa 1 00
Mrs. M. J. McGeath, 7th Church, Allegheny, Pa 5 00
Primary S. S. Class, Miss Agnes MacDonald, Teacher, 7th Church Allegheny, Pa 5 00
W. M. S. 7th Church Allegheny, Pa 10 00
Children in Orphan's Home, Allegheny, Pa 15 00
Mrs. Wm. Drennen, Uniontown Cong. Belmont, O 15 00
W. M. S., Ottawa, Kan 5 00
Y. W. M. S., Ottawa, Kan 5 00
Jr. S., Ottawa, Kan 5 00
W. M. S., 8th Church, Phil'a, Pa 5 00
W. M. S., Norris Sq. Ch. Phil'a, Pa 10 00
Mrs. C. W. Crowe, Phil'a, Pa 5 00
Mrs. F. C. Parker, Phil'a, Pa 5 00
W. M. S. Robinson Run Cong., Pa. 3 00
W. M. S. Stanwood, Ia 31 60
Jr. S., Stanwood, Ia 5 90
Isabella H. Jamison, Pittsb'g, Pa } 10 00
Elizabeth S. Jamison, Pittsb'g, Pa }
Jr. S., Butler, Pa 5 00
Mrs. Bessie Cabeen, Sunbeam, Ill 1 00
W. M. S., Milroy, Ind 5 00
W. M. S., 1st Church, Indianapolis, Ind 5 00
Mrs. Marg't Franks, Millersb'g, O 5 00
Jr. S. 2d Church, East Liverpool, O 5 00
Jr. S. 3rd Church, Des Moines, Ia 5 0

W. M. S., Boulevard Church, Denver, Col 5 00
Mrs. M. B. Ferguson for 2d Church, Cambridge, O 5 00
Bessie Devinny, Cutler, Ill 5 00
Mrs. H. M. Harvey, Cairo, Egypt, for W. H. Robinson 5 00
W. M. S. Harmony Cong. Harrisville, Pa 9 00
Y. W. M. S. 1st Church, Erie, Pa.. 5 00
Jr. S., West Church, Phil'a, Pa... 5 00
Y. W. M. S., 2nd Church, Monmouth, Ill 20 00
Miss Elizabeth Archer, for W. M. S., Princeton, Ind 5 00
Mrs. Malinda J. Warnock, for W. M. S., Princeton, Ind 5 00
W. M. S., Nampa, Idaho 7 00
W. M. S., Kansas City, Kan 5 00
Jr. S., 2nd Church, Topeka, Kan.. 5 00
W. M. S., 5th Ch., Allegheny, Pa. 5 00
W. M. S., West Hebron Cong., N. Y. (for Mrs. Harriet McClellan, Meca, Col 5 00
Miss Mary Lyle, Mrs. J. C. Anderson, Miss Mary M. Irwin, Mrs. Robert Leitch, Mrs. Mary A. Harper
For W. M. S., Emsworth, Pa.....$25 00
W. M. S., 5th Church, Chicago, Ravenswood, Ill 5 00
John Porter Gillespie, for Jr. S. Shadyside Church, Pittsburg ... 5 00
W. M. S., 12th Church, Allegheny, Pa 5 00
W. M. S, 1st Church, Spokane, Washington 25 00
Master Lytle Smith, 11th Church, Allegheny, Pa 5 00
W. M. S., 11th Church, Allegheny, Pa 10 00
Jr. S. West Pittsburg, Pa..... 8 00
A Friend, 1st Church, Allegheny, Pa 5 00
L. M. S., Allison Park, Pa..... 10 00
Jr. S., 8th Church, Allegheny, Pa. 5 00
Primary S. S. class, 8th Church, Allegheny, Pa..... 5 00
Mrs. Thomas Harper, Bellevue, Pa 5 00
Mrs. Frank Coburn & daughter, Bellevue, Pa..... 5 00
Miss Clara McKee, Bellevue, Pa.. 5 00
W. M. S., Bellevue Pa,..... 5 00
King's Daughters, Burgettstown, Pa 5 00
W. M. S., Zanesville, O..... 6 00
W. M. S., Rix Mills,O..... 10 00
W. M. S., Jonathan's Creek, O.... 5 00
1st W. M. S.,1 st New Concord, O. 5 00
W. M. S., Cambridge, Fair Ground, Ohio 5 00
Y. W. M. S, Lebanon, O..... 6 00
Rix Mills, O..... 5 00
Jr. S., McMathon's Creek, W. Va.. 5 00
Mrs. Wm. Nease, 2d Church, Allegheny, Pa..... 5 00
W. M. S., Salineville, O..... 10 00
W. M. S., Shiloh, Indiana..... 5 00
W. M. S., Mars, Pa..... 5 00
Mrs. Sadie Lorimer, Loveland, O.. 5 00
Miss Elma R. Lorimer, Loveland, O 5 00
Jr. S., Center Cong. Pa,..... 5 00
Jr. S., Mt. Prospect, Pa..... 5 00
Jr. S., 3d Church, Washington, Pa 2 50
Mrs. Lizzie M. Leeper, Hookstown. Pa..... 5 00
Mrs. Mary Lawtence, Hookstown, Pa 5 00
W. M. S., Rochester, N. Y..... 5 00
Y. W. M. S., 1st Church, Buffalo, N. Y..... 5 00
Y. W. M. S., Rochester, N. Y..... 5 00
Miss Mary A. McCollam, Muddy Creek Forks, Pa..... 5 00
Y. W. M. S., Avalon, Pa..... 5 00
Mary Leitch, Avalon, Pa..... 5 00
Jr. S., Avalon, Pa..... 5 00
Y. W. M. S., 5th Church, Allegheny, Pa..... 5 00
Jrs., 5th Church, Allegheny, Pa.. 5 00
Jrs. 2d Church Allegheny Pa..... 10 00
W. M. S. 6th Church, Allegheny, Pa 15 00
Y. W. M. S. 6th Church, Allegheny, Pa..... 5 00
Jr. S. Aspinwall, Pa..... 5 00
W. M. S. Aspinwall, Pa..... 5 00
Jr. S., 6th Church, Allegheny, Pa. 5 00
Sunshine Com., Jr. S., 1st Church, Allegheny, Pa..... 5 00
S. S. class, 1st Church, Allegheny, Pa., Elinor Kirkwood, Teacher.. 5 00
King's Messengers, Boys' League,

1st Church, Allegheny, Pa.....	5 00
In memory of Mrs. John H. Trimble, Allegheny, Pa.....	5 00
Jr. S., 8th Church, Allegheny, Pa.	5 00
W. M. S , 1st Church, Washington, Pa	8 00
W. M. S, Sidney, O.....	5 00
Golden Rule Circle, 2d Church, Washington, Ia.....	10 00
Mission Circle, 1st Ch. Washington Ia.....	5 00
Y. L. M. S., 1st Ch. Washington, Ia	15 00
W. M. S.,1st Ch. Washington, Ia..	20 00
Mrs. Ella M. Floyd, Monmouth, Ill	5 00
Nannie McKeehan, Newville, Pa..	5 00
W. M. S., 1st Ch. Xenia, O..... .	6 20
Y. W. M. S., 1st Ch. Xenia, O.....	5 00
Jr. S. 1st Ch. Xenia, O.....	5 00
Fred Ervin, Jr., 1st Ch. Xenia, O.	5 00
Jr. S. 2d Ch. Xenia, O.....	5 00
Mrs. N. J. Graham, Columbus, O.	5 00
Miss Mary E. Williams, Caledonia, N. Y.....	5 00
Lois Eleanor Williamson, Caledonia, N. Y.....	5 00
W. M. S., Rock Island, Ill.....	5 00
Beaver Valley Presbyterial.....260	00
W. M. S., Lisbon, Ohio.....	5 00
W. M. S., Waterford, Pa.....	5 00
Jr. S. Rushville, Ind	10 00
Harriet A. Kerr, Rushville, Ind..	5 00
Miss Annie Steele, Allegheny, Pa.	5 00
W. M. S., 2d Ch. Clarinda, Ia.....	5 00
W. M. S., 1st Ch. Clarinda, Ia....	5 00
W. M. S. Clearfield, Ia.....	6 25
Y. W. M. S. Clearfield, Ia.....	5 00
Mrs. J. R. Plummer, Clearfield, Ia	5 00
Mrs. Grant McPherrin, Clearfield, Ia	5 00
Jr. S. College Springs, Ia..... .	10 00
Jr. S. Prospect, Pa	5 00
Elda Robb, Mabel Nickle, Mary Ramsey, Tomlinson Run Ch, Pa..	15 10
Jr S., Etna, Pa	5 00
Mission Band, Salinas, Cal.....	5 00
Elizabeth Blair, Hebron Cong., Pa.	5 00
W. M. S., Paris, Pa.....	5 00
Society in Sidney Presbyterial....	5 00
Society in Conemaugh Pres.....	5 00
Mrs. A. S— Fair Haven, Pa.....	5 00
Jr. S., Morning Sun, O.....	2 00
Des Moines Pres.....	14 00
W M. S., Morea, Ill	5 00
Southern Ill. Pres.....	15 00
W. M. S., Fairfax, Ia.....	6 00

GOOD NEWS.

The Dimes continue to pour in and already there is $3,000 in the Dime Fund. They are still coming and it is the hope that the fund may be made $5,000. The Women's Board expect to devote this money to the very worthy cause of our new Mountaineer Work in the South. Lend a hand in this splendid work and contribute your mite, if you have not done so, in order that the hoped-for $5,000 may be secured.

Young Women's Department

Edited by Miss Sarah Reid, Springfield, Ohio, R. F. D. 5.

MOTTO:

STUDY TO SHOW THYSELF APPROVED UNTO GOD.

2 Timothy 2: 15.

"NOT ONE DOLLAR, NOT ONE HOUR IS MY OWN
TO SPEND UPON MYSELF ALONE."

Secretary, Mrs. N. L. Wallace, Glenosborne, Pa.

OUR SPECIAL WORKERS.

MISS ANNA TORRENCE,
Whittier, California.

MISS CHRISTIANITA TOTTEN,
Henderson, North Carolina.

MISS SUE COOPER WHITE,
Gujranwala, India.

Program for June Meeting.

Lift up your eyes, and look on the fields; for they are white already to harvest. John 4: 35.

TOPIC—INDIA.

Scripture Lesson: Matthew 9: 35—38.

Singing, Numbers 43; 210; 133.

Roll Call—Facts from Foreign Mission Report.

Prayer for work in India.

Sketch—"Things As They Are" by Amy Carmichael.

What Does Retrenchment mean for India?

Discussion:—Our own Work.

Chain of prayers for our representative in India.

Do not fail to read carefully the article by Miss Milligan in this number. It has excellent suggestions for making meetings interesting.

International Convention.

The first International Convention under the direction of the Young People's Missionary Movement of the United States and Canada held in Pittsburg, Pa. March 10—12, 1908, was one of the most significant Conventions that has ever been held in North America. It was a Convention of leaders and was attended by over 2000 delegates from Canada, India, China, Japan, Korea, Arabia, Italy, and from thirty-one States in the Union. "These were in counsel for three days to receive a new vision of the needs of many of the inhabitants of our own country and the people of other lands, and to consider methods in the campaign of missionary education to

make these needs known throughout their denominations."

Our denomination was represented by the efficient Secretary of our Foreign Board, Dr. Charles Watson. The complete Report of the Convention is to be published soon, bound attractively in cloth, at $1.25 per copy, post paid. This will make a valuable addition to Missionary literature.

Some Mission Study Plans.

If we women have been viewing the missionary enterprise with comparative indifference, it is because we have not realized what the work means. If our fields have lacked for workers it is because we have not felt and known the need of the field. Every one of us has it in her power to do something to meet the need for workers and money and prayers —the three essentials without which the cause can never advance. It was for the purpose of creating an intelligent interest that should work out into these essential channels that the mission study movement was launched. When we know, then we will feel. When we know, then we will give. When we know, then we will pray! We will be ashamed of the selfishness that has made us think only of ourselves. So every one should study missions. Every society should plan to create an atmosphere of missionary intelligence that shall be breathed in by every member and become a part of her very being. One society will work it one way and another another way; but no matter how the results have come, if those results show for more loving service in any line of Christian activity, for larger gifts for the cause of Christ, for more prayer for the whole great wide world, then the plan has served its purpose.

One society has a wide-awake committee that makes out a program and plans each meeting with the help of the leader. Assignments are made the month before for the special reading and references, and the general work is the preparation of a chapter in Gloria Christi. The aim is to have many short racy reports or talks engaging the interest of many members, rather than a few long scholarly treatises by a few. This same up-to-date committee makes out charts and maps and tables and summaries large enough to be seen all over the room. These are already in place when the society convenes, and before the meeting has been called to order they have begun their quiet telling work by sinking right down into the minds and hearts of the members who face the truth they present every moment of the hour. The eye-gate is altogether as important as the ear-gate.

Another society has the same kind of energetic committee that plans the work a year ahead. Programs are put out and every member knows just when she is expected to perform her part. The same effort is made as in the former society to present telling facts by means of charts. Many of the members have a great deal of leisure, who are used to club work as women know it, and who are anxious to do the work thoroughly. So they have two or perhaps three papers at each meeting, bearing upon the most important topics in the chapter of Gloria Christi. In that society there have been members without missionary interest or spiritual desire that have by that thorough study to prepare for one part of a year's program, caught such a vision as promises to transform the whole life.

In another society a teacher has been appointed for the year, and when the necessary business of the month has been transacted, she takes her place and the society resolves itself into a class for recitation work. That leader teaches as any every day teacher teaches, using the same methods and varieties of methods as for any school, assigning lessons ahead, calling for individual reports, developing discussion—awakening an interest and increasing knowledge, if tact and preparation and earnestness will do it. This is a much better plan than to change

the leader every time and have an entirely different atmosphere at each meeting. for it may turn out that there is no atmosphere at all at some meetings!

Another society sets apart a day each week and meets for mission study, not having any business transacted nor even meeting in the capacity of a society at all. A leader has been secured who makes that class a matter of business and plans and works for it conscientiously.

And now for some special plans. No device will take the place of thorough preparation, a willingness to spend time for preparation, a prayerful spirit and a realization of the value of the work. The value cannot be over-estimated. Have you read what Wm. T. Ellis says? "It is exhilirating, it is sublime to have the world for one's hobby. That is a pastime for immortals and for the Eternal! 'God so loved the world.' It is his diversion and delight. The surge and struggle of humanity in its slow toilsome progress upward is a spectacle which must thrill the angels as they behold it from the battlements of heaven." That sounds heroic and it is; but doubtless you and I will enjoy that exhiliration only after employing the simplest means and taking the shortest steps and performing the most commonplace duties.

The everyday "hammering away" and "driving in "count in the long run, but variety is the spice here as elsewhere. Charts have already been referred to as most valuable helps. Outline maps of almost any size desired can be secured from almost any supply house and stars can be pasted on the imporant stations. Names of missionaries can be written on the fields where they worked—Schools, colleges, industrial stations, and medical hospitals can be written right over the spot where they are located. Many members of classes have learned more missionary geography by doing these things than they would have learned by any amount of general map exercises performed by some one else.

"Snap-shots" at missionaries have created an interest and have called out expression, without which it is claimed there is no impression, from many members who do not often talk. The members tell three or four important facts about a missionary without speaking his name, and then the others name him. Impersonations have broken the monotony of the regular work. One day a teacher introduced to the class a Chinese girl who came into the room at just the opportune time, when the class was studying the degradation of women. She told the story of her birth and the sadness it brought to her father's house, of her early life and of her bound feet—and she showed the little clubs of things or pretended to and went through the whole pitiful story that almost any Chinese girl could tell, ending with such an appeal as touched the hearts of every member present. It was so real, coming from one dressed in costume, that when she spoke of her feet and timidly lifted a corner of her dress to show her suffering members, some of the class actually stretched and rose from their seats in order to see them with their very own eyes. It was hard for some to realize that the Chinese girl was one of their own number.

One teacher asked several members to impersonate wives of missionaries. They took their place in the front of the room in a very social circle and carried on such a conversation as they imagined would be carried on in the house of one of the missionaries at whose station the "yearly meeting" was being held, while the men were off at the church transacting routine business in which the women were not interested. The realities of the missionary's life were brought home to the members as never before.

One day a class was converted into a real "district school." Opening exercises and roll call were performed in perfectly orthodox style. The chapter for the day's lesson was the one on the "Philippine Islands," and the spelling class was first called. The first word

was P-h-i-l-i-p-p-i-n-e-s, the second F-i-l-i-p-i-n-o and suffice it to say, the ice was all broken and formalities were all swept away before those two word were spelled. The "spelling-down match" was used and it was most enjoyable and good-natured. Soon all were down and then the geography class was called. The map exercise proved almost as good a leveler and ice breaker as the spelling-match. Facts full of interest and missionary importance, were presented. Questions were asked and answered, bearing upon the relation of geography to the problem of evangelization. The history class did not call forth the exciting interest the previous recitations had done. It was so with the science lesson. The reading class and "current events" exercise had to be postponed on account of time, and the remainder of the period was used in the arithemtic class. All were full of wonder as to what kind of an arithmetic recitation could be scared up for a mission study class. The class was composed of Methodists, Presbyterians and United Presbyterians. Here are some of the problems given to be solved:—

1 If there are 3,700 native teachers and 900 American teachers in the P. I. how many teachers are there altogether?

2 As there are 500,000 pupils enrolled in the schools, what is the average number of pupils for each teacher?

3 How much larger is the P. I. school than the Pittsburg school?

4 If there are 7,635,426 Filipinos and about 85,000,000 Americans, how many of us are responsible for the conversion of one Filipino?

5 If only 1 in 3 Americans are Christians, then how many of us Christians should be responsible for one Filipino?

6 But if what John R. Mott says is true, that 60 per cent of the church members give nothing at all to foreign missions then how many of us will there be to teach Christ to the one Filipino by our work and prayers and gifts?

7 If it cost as much to lead one Filipino to Christ as it has cost on the average to lead an unsaved soul to Christ in Asia and Africa, or $2, did I give enough last year to that field to reach the soul depending upon me?

8 Did the average United Presbyterian give enough? Presbyterian? Methodist?

9 If there had not been a deficit of $110,000 in the Pres. Foreign Board last year how many souls could theoretically, have been reached by them in their field?

10 If $50 will build a Methodist Memorial chapel in Luzon, how many Methodist women will it take giving $1 per month to build one each year in needy districts?

11 If $250 supports an evangelist in the Philippine Islands how many pounds of candy at 50 cents per pound would pay for one evangelist to work in one of those needy districts? How many pounds is that per month during the year? How many women sacrificing (?) one pound box of candy each week could support one evangelist?

The plan worked. The school was a success. Many saw n-e-e-d and pronounced it "opportunity;" and many read "opportunity" and made the word sound like "responsibility."

Almost any chapter in Gloria Christi will present a good subject for debate.

If there are members of the class who can be relied upon to take it up and carry it through in the right way—a debate is an excellent way to forcefully present a part of a chapter. A prepared debate is best, but if you know your class, an impromptu debate is wonderfully helpful and enjoyable.

And so any device is legitimate which will develop a vital, intelligent interest—not in the geography as such, nor the history, nor the people and their customs and achievements—but in the people *without Christ*—whom he died for—whom we can reach in our ministry of intercession, in our consecrated gifts, and in our surrender to Christ in a life of fellowship and service. To bring these needs—recruits, money, prayer—home to the

hearts of all who call him Lord, such must be the real purpose of the work.

Anna A. Milligan.

Sad Faces.

Ahmadnagar Camp
January 28, 1908.

My Dear Friends—

I was to tell you this month some of the reasons why the faces of our Punjabi women are not always happy ones.

In these days many are mourning because of plague. You have read how in one week over fifty thousand died in the Punjab. The plague raged for several months. From this you can have some idea of how many are mourning. And thinking of this, remember too, that Punjabi women do not have the comfort you have when loved ones are taken away. We sorrow not as those who have no hope but can confidently look up to our Father. But here hundreds of thousands are in sorrow and have nothing but theories for comfort. Many come to us almost blind from weeping. Many say, "How can I work or learn with so much sorrow?" The hopelessness, the weeping and the wailing dulls the eyes, causes the mouth to droop and changes the whole face. So you know one reason why the faces are not all happy ones.

Again, no Punjabi home is really happy without a son. A wife feels herself despised if no heir is born. Sometimes too, this is the cause for the bringing to the home another wife and many are the troubles between the different wives. Jealousy and the evils which accompany it find room for growth in such homes and quarreling and unhappiness do not tend to make the faces happier.

Then child marriages are against happiness in the home. The system of child marriage makes it that many little children are left widows and their lot is not a happy one.

The lower class feel their lot is a hard one because they must go out and work and the higher *pardah* classes feel their lot a hard one because they are kept close in the house and have nothing to do. If our Punjab women could read they would have more to take their minds and would not have so much room for evil thoughts. Then the husbands are often educated and rank high while the wives can not even read. How then can they be intelligent companions for the educated husbands. They cannot but feel the difference and the feeling of inferiority does not add to a woman's happiness.

But leaving these things, how can one who depends on Mohammed or upon idols or religious men for peace, have a serene happy face such as belongs to those who know and feel that "He that trusteth in the Lord, mercy shall compass him about."

No, dear friends, the abundance of peace must come! Our women must be annointed with the oil of gladness from above.

We are in the heathen part of our district. In this village where we now are there are no Christians except the worker and his wife. When we first came, our hearts were made glad by hearing that two men, a woman and two children were waiting baptism and were ready for it. Upon examination we found this to be true for they knew the Ten Commandments, the sum of them, the Lord's Prayer and about Christ and they also seemed anxious to become Christians. That was Saturday. The Mohammedans are very bitter here and threatened them, telling what would be done to them if they became Christians and they—fearing man rather than God, refused baptism on the Sabbath. The Mohammedans are afraid of the beginning of Christian work here and tell such stories as this—that we baptise with the blood of swine. It is hard to be the first Christians in such a place. We have no building and had the Sabbath service outside in a court. Near us on the ground sat the inquirers and a few other interested ones from the sweeper class—back a little way were some of the sweeper class who, like the

Mohammedans, were bitter. Then the wall was lined with scoffing Mohammedan faces. Would it be easy, do you think, to be the first to stand up and receive baptism before such a crowd? No, it was not easy and they failed. But after the service the men came asking to be baptised in our tents. This was refused, for our work is not one to be done in the dark. According to John, it is those who do evil that love the darkness rather than light but "he that doeth truth cometh to the light." So they were told it must be done before the world. And we yet hope they will accept of our Father's help and strength and become His true followers. We are praying for this.

Sincerely yours,
Sue Cooper White.
American Mission,
Gurjanwala, Punjab, India

Junior Leaders Department.

Edited by MRS. JOHN A. WILSON, Editor of Junior Magazine.
280 S. Fairmount Ave. Pittsburgh Pa.

How Shall We Train Our Juniors to Give to Mission?

In our short-sightedness and our anxiety to have our society or mission band come up to the expectation of on-lookers in the matter of giving, we Junior leaders often fall into the mistake of measuring our success by the amount of money gathered into the treasury during the year It is well for us to keep in mind that the Lord of the Treasury still stands over against it and that his count is very different from ours.

Another thing we ought to keep in mind is that our particular business is not so much to provide money for the carrying on of mission work as to instill into the minds of the young givers under our care the true principles of giving to the Lord, so that in after years when they have possessions of their own, they will naturally and easily fall into place as stewards, holding all that they have as a trust for the Lord.

1. Strive to show your Juniors the need of the world.

A child is naturally generous. If he can be got to see that there is a need, and that he can help to supply that need, he will readily respond and give to the point of self-sacrifice. But, being a child, of course he is thoughtless and forgetful, and before he realizes, his small stock of money is spent, therefore:

2. Impress on your Juniors the advantages of proportionate giving.

Persuade each child to have some receptacle—matters not whether it be bank or box or bag—something in which to put the Lord's share. It will be well for the younger children to put this receptacle in care of some older person lest the temptation to draw from it some day prove too strong. Tell him to try for one month putting part of every bit of money he gets into the Lord's purse. Let him decide for himself whether it shall be a tenth or a fourth or a half, just so it is a part. At the end of the month, let him say to what object his money shall go and show him how he can increase its value by asking God to multiply and bless it. If you can get the

child to follow this habit for a year and can show him some of the good results of his investment, it is safe to say you have laid the foundation for a future tithe-payer and have verified in the child's experience that it is more blessed to give than to receive.

3. Discourage in your Juniors the habit of going to their parents for their contributions to the Junior Society. I do not mean by this that the children should not be encouraged to try to interest their parents in what they hear at missionary meeting, nor that they should not ask their parents to give to the mission cause. It is matter of great congratulation when a child becomes so interested that he communicates his interest to the parent. But the habit I would discourage is that of insisting that the parents provide them with "collection" to take to Junior meeting lest they be put to shame at coming empty-handed. Without giving my opinion on the subject of tainted money, I am free to say that I doubt whether the money thus squeezed, often from reluctant hands, and given with no higher motive than for appearance sake, is going to be of much use in the mission field.

4. Make much of the Thank-offering.

It is wonderful how soon a child can be taught the use of his little Thank-offering box. I know a three year old Lightbearer who put a certain mark on his box before bringing it to the Ingathering because he wanted to be sure and get his very own dear little box back again and he has learned to say: "Thank-you" aloud by dropping a penny in his box whenever he is particularly happy over anything.

Next month we will discuss some ways by which the Junior may earn his missionary money.

Hints on Teaching the Lesson For Junior Leaders.

MAY 3: THE KIND OF PRAYING GOD LIKES. Matthew 6: 7-13.

Introduce the lesson by telling how the Pharisees were in the habit of saying long prayers in public places, to be seen and heard of men. Show how such prayers never reach the ears of God. Jesus has given us a pattern prayer, to show us how we should pray. Our prayers should be like his, Short, Simple, Sincere.

MAY 10: TWO KINDS OF HOUSES: WHICH ARE YOU BUILDING? Matthew 7: 24-29.

Just as builders build their houses out of all sorts of material, so we build our characters by the every-day acts of life. The chief thing in both building and life is to secure a good foundation. Look up the Bible references to God as our "rock" or "foundation." Show how some very fair looking lives have been wrecked when the storm of temptation came, through not having taken Jesus as their foundation.

MAY 17: BEING A CHRISTIAN AT HOME AND IN SCHOOL. I Chron. 13: 12-14; Isa. 54: 13.

It is only when we have God as our friend,—when we are reconciled to Him by His Son, Jesus Christ, that we can be truly happy. Contrast lands without the religion of Jesus Christ and Christian lands. Show the difference between a Christian home and a Godless one. Remind the Juniors how ready Jesus was to enter into other people's joys and sorrows when He was on earth and that He is still the same.

MAY 24: WHAT JESUS DID ON THE SABBATH; Luke 4: 16-22.

Some things Jesus did not do on Sabbath. Here give a list of ways in which people nowadays break the Sabbath. Next make a list of all the things recorded in the Bible which Jesus did on the Sabbath day. Get the children to see the fairness of God's demand that we should give Him one day in seven.

MAY 31: GOD'S THOUGHT FOR THE BIRDS; (Band of mercy meeting.) Matthew 6: 26.

Treasurer's Report for the month of March, 1908.

It is desired that all money should be in form of even dollars except on Parsonage Loans.

PRESBYTERIALS	Foreign Missions.	Foreign Salaries	Home Missions	Indian Missions	Freedmn's Missions	Junior Special.	Church Extension and Parsonage	Minister'l Relief	Paymnt on Parsonage Loans	Home for Missionr'y Children	Junior Life Membership	Senior Life Membership	Returned on Loan Investments	Continge't Fund	Women's Asso. Work. Orph'n Home	Home for Aged People	Columbia Hospital	Magazine Fund	Expenses	TOTAL.
Albany	7 00			6 00	6 00		6 00													25 00
Allegheny	285 00	132 00	a503 00	80 00	241 00	44 00	97 00	50 00		5 00										1437 00
Argyle		6 00																		6 00
Arkansas Valley		5 00																		5 00
Boston	126 00		57 00	21 00	26 00	24 00	5 00	5 00		5 00										269 00
Chicago	5 00				3 00		2 00													10 00
Colorado	8 00	42 00	39 00	5 00	8 00	35 00	12 00	4 00												153 00
Detroit		9 00	8 00		8 00	5 00														30 00
Frankfort	6 00		20 00		10 00					2 00										38 00
Indiana	11 00	5 00		5 00	5 00		8 00	7 00												41 00
Indiana Northern	4 00																			4 00
Iowa Northwestern					14 00															14 00
Kansas City		10 00																		10 00
Keokuk		137 00	26 00																	163 00
Monmouth		79 00	8 00		8 00		5 00				10 00									110 00
Monongahela	112 00	962 00	b134 00	5 00	58 00	17 00	50 00				20 00				10 00	10 00	37 00			1315 00
New Jersey	25 00																			25 00
New York						15 00														15 00
Omaha	34 00	10 00	15 00	2 00	10 00	7 00	3 00													81 00
Philadelphia	165 00	10 00	83 00	17 00	27 00	15 00	18 00	20 00												355 00
Princeton	25 00	50 00	15 00																	90 00
Puget Sound	55 00	5 00	17 00		5 00		16 00	2 00								1 00				101 00
Rock Island	7 00		18 00		20 00		7 00	6 00												58 00
San Francisco			11 00			5 00														16 00
Steubenville	17 00																			17 00
Tennessee. J. M. S., Athens						5 00														5 00
Westmoreland	120 00	77 00	68 00	27 00	47 00	15 00	32 00	34 00												420 00
Wheeling	84 00		84 00		10 00		10 00	10 00												198 00
Wisconsin	28 00		10 00	2 00	4 00		3 00	8 00												50 00
Mr. and Mrs. G. M. Paden		50 00																		50 00
Interest on Funds	50 00													20 79				25 00		95 79
Items of cents														2 62						2 62
Sale of Cotton					50 00															50 00
Mr. and Mrs. J. G. Wallace	25 00																			25 00
Shenango Cong	100 00																			100 00
Mrs. S. M. Gordon	3 00																			3 00
A Friend		250 00																		250 00
A Friend	5 00																			5 00
Freedmen's Station, Cloth. F'nd					62 00															62 00
Third Spokane									63 85											63 85
Pitcairn									166 40											166 40
Long Beach, Cal									69 38											69 38
Ewing, Neb									40 88											40 88
Garfield Building, Chicago Blvd									70 63											70 63

| | | |

The Passing Indian.

Ye say they all have passed away,
That noble race and brave;
That their light canoes have vanished
From off the crested wave;
That 'mid the forest where they roamed
There rings no hunter's shout
But their name is as on yours waters
Ye may not wish it out.

Ye say their cone-like cabins
That clustered o'er the vale
Have fled away like withered leaves
Before the autumn gale.
But their memory liveth on your hills,
Their baptism on your shore;
Your everlasting rivers speak
Their dialect of yore.

—*Mrs. Sigourney.*

THE PASSING INDIAN,—WARM SPRINGS, OREGON.